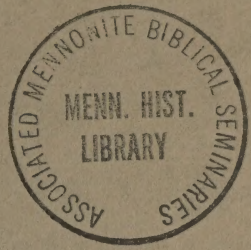


THE CHRISTIAN WORKER

DANIEL KAUFFMAN

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The Christian Worker

By

Daniel Kauffman

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THE CHRISTIAN WORKER

By Daniel Kauffman

Published under the Auspices of the

MISSION COMMITTEE

of the

Mennonite Board of Missions and Charities

Ye shall be witnesses unto me both in Jerusalem, and in
all Judea, and in Samaria, and unto the uttermost part of the
earth. Acts 1:8.

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PREFACE

A book of this character has been on the writer's mind for a number of years. The immediate cause which brought it forth at this time was the decision, on the part of the Mission Committee of the Mennonite Board of Missions and Charities, that it should be one of a series of books in our Mission Study Course. The aim is to have this little volume serve as a workers' manual in the hands of missionaries and other Christian workers, throwing light upon problems, opportunities, and duties in various fields. Though prepared for use in mission study classes, it should serve a practical purpose in the hands of all other workers.

We acknowledge our indebtedness to Bro. J. D. Mininger, who furnished most of the thoughts presented in chapter VI, and to Bro. J. A. Ressler, who performed a similar service in chapter VII. Being experienced missionaries, both are especially qualified to offer practical thoughts and suggestions pertaining to the fields covered in their respective chapters. We are also indebted to the following who served as an examining committee before the work went to press: George R. Brunk, S. E. Allgyer, A. C. Good, and D. H. Bender.

With the prayer that God may not only bless and own the feeble efforts put forth in the preparation of this little volume and cause it to fill the place intended but that He may abundantly bless the mis-

sion cause wherever there are human souls to be reached by the Gospel, we humbly submit this message for your consideration.

Daniel Kauffman.

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CHAPTER I

THE CHRISTIAN WORKER

Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

To the Christian worker of every generation is given the commission to evangelize the world. The text quoted at the head of this chapter suggests the order in which this is to be done. We are to begin at home and keep branching out until the ends of the earth are reached. This is the order followed in this book. But before we begin consideration of the work, let us first turn the Gospel light upon the worker.

Paul's admonition to Timothy, "Study to shew thyself approved unto God," comes with equal force to us. This implies a careful, prayerful attention to three things: (1) ourselves; (2) God's will as revealed in His Word; (3) our Christian duty, and our record in performing it. This reveals the following among the

Characteristics

of the Christian worker:

An Experience of Salvation.—"Except a man be born again, he can not see the kingdom of God" (Jno. 3:3). "In Christ Jesus neither circumcision

availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). It was not until after Isaiah had his sins purged, his iniquity cleansed, that he heard the voice, "Whom shall I send" (Isa. 6:8). Without real conversion a man may be a worker in some church, but he can not be a real Christian worker. A Christian worker is one who is born again, who has Christ in him, has the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The experience of salvation is among the first essentials to giving others a saving knowledge of God.

The Full Surrender.—Christ tells us that unless we forsake all and follow Him we can not be His disciples. In all the world's history, they who accomplished most for Christ and salvation were those who were wholly upon the altar and threw their whole lives into the service of the Master. Half-hearted effort spells failure. Whole-hearted service means mighty works in the name of the Lord. "He that soweth bountifully shall reap also bountifully."

Obedience.—"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:3-5). Other things being equal, that servant accomplishes best results who comes nearest doing his master's will. This holds good in both secular or spiritual work, whether our master is human or Divine. Every commandment of the Lord is conceived in perfect wisdom, and there should be no

hesitation on our part to obey all His commandments, whether they apply to service, to the observance of Bible restrictions, to the keeping of ordinances, or to anything else that God has seen fit to command us to do. It is always wise to obey God. More than this: the disobedient have no part with God, neither can they claim any of the Bible promises to the righteous. "Obey God." "Keep his commandments."

A Prayer Life.—"Men ought always to pray, and not to faint" (Luke 18:1). "Pray without ceasing" (I Thes. 5:17). "Watch and pray, that ye enter not into temptation" (Matt. 26:41). It has well been said that "prayer is the power that moves the hand that moves the world." Men of power are invariably men of prayer. Men of prayer are invariably men of power. Prayer is the Christian's vital breath which keeps him in touch with God. Had we made it a rule always to bring to God everything we undertake to do, some of us would have records that are entirely different from what they are. Looking to Christ as our example in this, let us faithfully live the prayer life. "The effectual fervent prayer of a righteous man availeth much."

A Clean Life.—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ.....cleanseth us from all sin" (I Jno. 1:7). "How shall we, that are dead to sin, live any longer therein" (Rom. 6:2)? Naturally, one whose soul has been cleansed from sin will abstain from committing sin. As John says, "He can not sin, because he is born of God" (I Jno. 3:9). That worker counts most for God whose character

is above reproach, whose speech is pure, whose business record is upright, whose social life is untainted with moral impurity, whose life on Sunday is free from worldliness or Sabbath desecration, whose faith in God and His Word is unwavering, whose home life is marked for devotion and consistent Christian living, whose church record is one of unbroken loyalty, whose daily light shines in such a way that he or she is recognized by every one as being a child of God and devoted to His cause.

Burden for Souls.—"Woe is me, if I preach not the Gospel," cried Paul. "Woe is me, if I am not about my Father's business," is the feeling of all who feel the burden for the salvation of lost souls. It was the love of souls that prompted our Savior to leave the courts of heaven, come into a sin-cursed world, live the life of a "man of sorrows," and finally to lay down His life as a ransom for our sins. "The love of Christ constraineth me," said Paul as he told of the secret of his never-tiring service for the Master. "White hot for God," is the way some would describe the worker whose greatest burden is to bring lost souls to Jesus. Lord, lay this burden upon the heart of every Christian worker.

Active Service.—Another mark of the consecrated worker is an attitude of faithful service; of a feeling akin to that of Christ when He said, "I must be about my Father's business." Though we are endowed with a diversity of gifts, it is the same Spirit that moves to action. When our hearts are filled with the love of God this is made manifest in the exercise of our God-given talents. The fact of our being upon the altar of the Lord is manifest in

a faithful attendance at the services at the house of the Lord, in a willingness to be used as God and the Church may direct, in a ready testimony for Jesus and His Gospel, in an active interest in the enterprises of the Church, in freely giving as the Lord has prospered us, in a readiness to work at home or abroad, as the door of opportunity opens and the Spirit directs. When "the love of Christ constraineth" us, it is made manifest in active Christian service, which always begins at home.

Church Loyalty.—"Be thou faithful." "Obey them that have the rule over you." No worker is in normal condition when he is out of harmony with his church. There are three foundation stones in the matter of church loyalty: (1) Loyalty to Christ, the great Head of the Church. This includes both an obedient attitude toward Him, and an ardent desire to know His Gospel that we may know how to do His will. (2) A conviction that the church to which we belong is making an honest effort to obey God fully, teaching and practicing His commandments. (3) Submission to the powers that be in the Church, and faithful efforts to help build up the entire Church on a whole-Gospel platform. "Obey them that have the rule over you," is as natural for the child of God as, "Children, obey your parents in the Lord," is for children in a Christian family. Your loyalty to the Church is manifest in a readiness to comply with its rules and regulations, in an earnest effort to promulgate its doctrines and promote its highest welfare, in a hearty support of its enterprises, in a hearty support of the officials who are themselves loyal to Christ the Head, in an effort

to do your part in helping to keep the Church in Gospel order and to win others for the Kingdom. Among the signs of disloyalty are a disposition to discredit church leaders, to speak disparagingly of conference decisions as being "man-made," a slackness in supporting church enterprises, open sympathy with disobedient members whom the Church is trying to win for God and the Church. You strengthen your Church and help the cause of Christ by giving loyal support to the doctrines, faithful officials, and enterprises of your church.

Helps in Preparation

Every normal young Christian has a desire to be of greatest possible service to the cause of Christ and the Church. In this desire our young people should have wholesome encouragement from every quarter. Following are a few of the helps which should not be overlooked:

Home Training.—"Train up a child in the way he should go," implies more than shelter during the first twenty-one years of one's life-time. Home is a failure unless it contributes something positive to the Christian character and equipment of those who find shelter under its roof. Of this we shall speak more fully in the next chapter.

True Conversion.—"I can do all things through Christ which strengtheneth me." We have seen boys that were counted very common in their youth become efficient servants of Christ in after life. The secret of their power was their thorough conversion and consecration. The Lord made something out of them because they had given Him their ALL. An

overmastering ambition to be somebody great sometimes produces marvelous results, but very seldom results which God can honor. Many have been ruined for time and for eternity because they sacrificed their better selves upon the altar of unholy ambition. Give your whole heart to God, forsake every evil way, trust Him fully, and He will make the most out of your life.

Books.—"Give attendance to reading," is an advice that is good for us as it was for Timothy. "Reading maketh a full man." Youth is the time to store up the mind with useful knowledge. Therefore read—only remember to read the books, papers, and tracts that will add something substantial to Christian character, not forgetting to put the Bible first and uppermost in your list of books. Until the time when active responsibilities and pressing work occupy your time so fully that you can not read as much as you would like, "give attendance to reading."

Schools. — "Wisdom is the principal thing." There is an advantage in school life that one does not get by private research and study. It puts you in touch with others having similar problems and aims with yourself. It gives you experience in companionship and enables you to study human nature at close range. It trains you in systematic study and helps you to smoothe off your rough corners. It develops the intellect and gives one a larger capacity for service as you come in touch with others. Only remember this: many have blighted their prospects for time and for eternity because they got into schools which exerted an influence over them that

made shipwreck of their faith. Before you enter school, enlist the interest and help of your parents and pastor to the end that you may select a school where your moral and spiritual welfare will be safeguarded while you are acquiring your education.

Companions.—This subject is discussed so often that we simply list it here because here is where it belongs. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20). The choice of companions is doubly important because, as a rule, from our associates we choose our life companions. Young people are fortunate when they choose to make of Christ and their parents their most constant companions. Your companions are a help or a hindrance to you, depending upon who they are.

Habits

Habit is the inertia of life. In other words, it is the power that keeps moving us upward, provided our habits are what they ought to be, or keeps dragging us downward, if we have fallen into evil habits. The power of habit is an asset for good, or a load to sink us in the mire of degradation, depending upon the character of our habits.

It is important, therefore, that we form the right kind of habits, for the following reasons:

1. It is God's will that we should.
2. It makes Christian life easier.
3. It is essential to right relations with God.
4. It is essential and conducive to spiritual growth.
5. It gives us an uplifting influence over others.

6. It tends to keep us under the right kind of influences.

7. It puts us farther away from the power of temptation.

8. It makes us stronger in every way.

9. It makes life more satisfactory, and of greater service to God and man.

Following are some habits which all people should form and cultivate:

1. **The Habit of Cleanliness.**—There is a saying, "Cleanliness is next to godliness." It certainly means much to cultivate habits of cleanliness. What we need is clean bodies; applying water and soap and brush often enough to keep the skin in healthy condition: clean mouths; kept clean from all manner of filthiness, such as tobacco, foul talk, etc.; clean speech; not polluted with idle words, smutty talk, by-words, profanity, "white" lies, or untruths of any kind.

2. **The Habit of Purity.**—This is akin to the habit just noted. The distinction that we wish to make is that while the former refers largely to the outer life, this refers more particularly to the inner life. In this we would include: pure thought; the mind occupied in things that are pure, ennobling, uplifting, free from things that defile: a pure life, free from dishonesty, fraud, hypocrisy and sexual impurity: pure motives; having our affections set on things above, our aim to do those things only that are pleasing to God: pure religion; the religion of Jesus Christ, free from unbelief, idolatry, worldliness of any kind.

3. **The Habit of Prayer.**—We understand, of

course, that if prayer is only a habit it is a dead, formal thing. But the prayer habit often takes us into the presence of God where those who are without this habit will not enter. We should not neglect the assembling of ourselves with God in prayer, making a daily, hourly habit. The first thing in the morning, the last thing in the evening, all through the day as we wrestle with the problems of life or face life's temptations and sorrows, should find us in prayer. This should continue every day of our lives, as long as we live. This is praying "without ceasing."

4. **The Habit of Bible Reading.**—Of the Bereans it is said, "These were more noble" because they "received the word with all readiness of mind and searched the scriptures daily." Some one has said, "When we pray we talk to the Lord. When we read our Bibles God talks to us." Reading the Bible daily is a very important habit which no one should neglect.

5. **The Habit of Trustfulness.**—That is, trust in the Lord. There are so many trials and conflicts in life that we are unable to carry the load. But God is able to carry our load for us. "Cast thy burden on the Lord, and he will sustain thee." Let us "walk by faith, not by sight," put our trust in the living God, take Him at His word, press on, do our full duty as it confronts us, and many of the things over which some people wear out their lives worrying will not bother us.

6. **The Habit of Cheerfulness.**—Of Jesus it is said that He “wept,” it is also said that He “rejoiced.” Many were the sorrows that He faced, but He did it in the strength of the Most High, the joy of heaven filling His soul. His cheerfulness was not the giddiness and silliness of the ungodly, but it was the sunshine of heaven radiating in every direction and making the hearts of the people rejoice. May we imitate His example. Let God take care of the gloom while you shed abroad the gladness that belongs to the children of God. “Rejoice in the Lord alway.”

7. **The Habit of Service.**—Of Jesus it is said that He “went about doing good.” It was His custom to go into the house of the Lord on the Sabbath day. He never missed an opportunity to minister to the souls of the needy. It was His rule to be “about my Father’s business.” Let us make it a habit to be doing the will of our Father, to work for the advancement of His cause, to bring wandering souls to Him, to lift up the fallen, and our Master’s “well done” will cheer us along the way and crown us in the end.

Problems

Every active worker is faced with personal problems. This fact in itself needs discourage no one, since the proper solution of them simply strengthens the work. Like the student who develops most rapidly when he faces with courage the most difficult and perplexing problems, so the Christian worker develops the most sterling qualities when loaded down with the heaviest burdens and

faced with the most perplexing trials. Upon the way we meet our problems depends our whole course in time and eternity, to say nothing of the welfare of others. It is of importance that we face them intelligently and prayerfully, and seek to solve them in the right way.

Before taking up any of these problems, however, let us note that many of the things which give people most trouble would be no problems at all if we would accept God's solution for them. For instance, Balaam would have had little difficulty in settling the question of what to do with Balak's offer, had he been content to accept, for all time, God's answer. So today many a young man racks his brains wrestling with "problems" that could be settled in a very short time if the plain "thus saith the Lord" of God's Word were accepted without further question. Especially is this true with questions pertaining to obedience to God's Word and loyalty to the Church. It is when God's Word teaches one thing and the human heart desires the opposite thing that people get into greatest difficulties.

But conscientious young people, not bothered with the thought of unsettling what God's Word has already settled, are still confronted with questions that give (and ought to give) concern to every thoughtful worker. Here are a few of them:

How do I know that my course is entirely satisfactory to God?

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). "But

God be thanked that.....ye have obeyed from the heart that form of doctrine which was delivered unto you" (Rom. 6:17). "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (Job 5:24). There is plenty of assurance for those who believe God, accept Christ as their Savior, and obey Him out of an honest and a pure heart. Two rules will keep you right before God: (1) Seek all the light you can get. (2) Live up to all the light you have. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ.....cleanseth us." A clear conscience, quickened and educated by God's Word, will invariably keep us right. "If any man will do his will, he shall know."

How may I know what God wants me to do?

"Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). "Behold, I have set before thee an open door" (Rev. 3:8). A prayer for guidance, a willingness to work, an obedience to the voice and Word of God, and an improving of opportunities will answer the question.

The hardest question is not, Shall I be obedient to all the commandments of God? for the Bible settles that question, but, When a number of Christian duties are confronting me, which shall I choose? For instance, there are home duties, duties pertaining to the work in our home community, duties pertaining to city and foreign mission work, all of which ought to be done and any of which we may do. It is apparent that we can not attend to all of them. Which one does God want me to do? In answer to

this question we will say, God will show us, if we give Him time. If we are prayerful, obedient, completely on the altar, the hand of God is evident in the chain of circumstances that opens the door to that field of service where our labor will mean most for the cause. Four things determine the answer:

1. Obedience to God.
2. Loyalty to the Church.
3. God-given qualifications.
4. The open door, or present opportunity and needs.

How may I know what my life work will be?

"I am persuaded that he is able to keep that which I have committed unto him." "I will never leave thee nor forsake thee," is a promise that is more precious than the thought of what my place in life will be. A sincere prayer for guidance and a willingness to follow this leadership will insure for us the place and service which will mean most for the cause of Christ and the Church. We may have some idea of what the line of service is that God intended us for by the natural endowments and talents which God has given us.

Here are a few tests that should help us decide when the choosing of a life work is under consideration:

1. Is it scriptural?
2. Does it permit fellowship and service with those "of like precious faith?"
3. Are my qualifications such that I am fitted for it?
4. Have I a clear conviction that this is my work?

5. What is the counsel of experienced and godly men?

6. What are the Spirit's promptings after sincere and fervent prayers?

Is it worth while for me to be so scrupulous in keeping all the commandments of the Lord when there are so few other people who do it?

"What is that to thee? follow thou me." Elijah under the juniper tree complained that he was the only righteous one left and suggested that the Lord might as well take his life. Yes, it is right that we obey God fully, and worth while—especially so when there is a scarcity of others who are obedient. Read I Jno. 2:1-4.

To what extent should one give way to hindrances to life plans?

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.....shall be able to separate us from the love of God."

When confronted by hindrances, study their source. They may be from the Lord, who has a different way for us. If they are from the Lord, and we are prayerful, we will sooner or later see an open door to some other work that the Lord would have us do. If the hindrances are from Satanic influences, it is the best kind of a reason why we should go on and trust the Lord. Sometimes what are called hindrances are really trials which the Lord permits to deepen our convictions and strengthen our characters. What to some seem insurmountable difficulties ahead are made the occasion by others to surmount them and thus be prepared for more stub-

born battles and still greater victories ahead. When the Lord leads, no difficulty or hindrance is insurmountable, even if in winning the victory it costs our life. Example, Stephen—and thousands of others. “Endure hardness, as a good soldier of Jesus Christ.”

When you have given your word that you mean to spend your life in a certain line of work, as for instance mission or educational work, should you ever change to something else?

That depends upon the reasons for the change. In the first place, no one should ever make any life promises, save upon the condition of “Thy will be done.” God often uses servants in certain spheres of service to fit them for service along some other line. There was no mistake made by taking Moses to the land of Midian and keeping him there forty years, although his occupation there was as different from what he did the next forty years as day is from night. If there is a clear case of the Lord calling you to make a change, be sure to listen to the Lord and make the change. But first be sure that it is the Lord calling and not that you are simply tired of your job or that you are changing over to some more tempting position.

To what extent should finances figure in our plans?

Only so far as finances affect stewardship. The first question is, Does God want you to do a certain line of work? That question answered, trust the Lord to see that the necessary finances will come. “We walk by faith, not by sight.” Money is im-

portant; but its proper place is far down the list of important things.

When we feel that the Lord has called us to special work, to what extent should we give way to the objections of friends?

Every objection should receive respectful consideration. Especially when friends are consecrated Christians should we give full weight to what they have to say. If the Lord is in it, these objections will be overcome without you being in the least uncharitable. It sometimes happens that we were wrong and that our friends were right. Or, it may be that while we are right, the Lord is using these friends as instruments to delay our entrance upon this special work until the proper time comes. If it is a sure thing, and the same is evident upon prayerful consideration, that the objections come from the enemies of God, we have a sure word of counsel in Psa. 1:1—"Blessed is the man who walketh not in the counsel of the ungodly." In all such cases, seek the counsels of experienced and godly counsellors.

Getting Along Well with Others

This is essential to highest success. To be of greatest service to others it is necessary to hold their good will. Many people whom God endowed with splendid gifts made a failure in life because they failed to hold the good will of their fellow workers or fellow men; there was a corner of their makeup that drove people from them instead of drawing them nearer. You are doubtless acquainted with some people with whom others delight to as-

sociate, also with others whose coldness drives people away. Study the two classes and ascertain the causes. Study the two and see which of them you resemble. Here are a few things that will enable you to get along well with other people:

1. "Study to be quiet." In other words, don't be fussy, verbose, boisterous, making much ado over little things. Be calm, deliberate, reasonable, humble, meek, yet firm and decisive. Most people are afraid of noise. Be real fussy if you want to drive them away. Be of a quiet, peaceable disposition if you wish to draw them.

2. "In honor preferring one another." The proverbial "big I" is a veritable scarecrow. If there is anything that disgusts people it is the boorish effort continually to attract attention to self. Every time we try to force ourselves on the attention of others we succeed in giving them an unfavorable impression of us. You have probably seen people who made a constant effort to get people to discuss something about what they did or said, and remember how you wished they would keep still. Let self stay in the background. Talk about something else. Give others the preference.

3. "A man that hath friends must shew himself friendly." It is the face that carries a smile that attracts the attention of others. The worker that is uniformly cheerful, agreeable to others, easily entreated, trying to make others happy, extending a helping hand at every opportunity, has an admirable trait of character that keeps him out of trouble and wins him many friends. Study the likes and dis-

likes of others and accommodate yourself to them, so far as is consistent with an upright life.

4. "Not double-tongued" or "double-minded." To have an attitude of uniform cheerfulness or agreeableness, to make yourself "all things to all men," does not mean to be so weak that you will change your attitude or opinions to suit the crowd you are in. To be "double-minded," "double-tongued," or "two-faced," often wins temporarily, but in the end the loss exceeds the gain. As an example, let us look to Christ who made Himself companionable to all classes of people, yet He never lost His identity; wherever He went He was recognized as the pure-minded, loyal, faithful, meek, submissive, sympathetic, pious, devout, sociable Nazarene whose unswerving fidelity to the right was quite as marked as was His disposition to be of practical service to all people. Let us imitate His example.

5. "Be ye therefore perfect"—that is, perfect in love, having a uniform attitude of love and kindness to both friend and foe. There is an old saying that "it takes two to make a quarrel." When the quarrelsome disposition is all on the other side, the half quarrel falls flat before it gets very far. "Like begets like." "A soft answer turneth away wrath." Prove yourself a friend to all people (however much you abhor their sins), and you are liable to win and retain their friendship, being in an excellent position to win sinners from the error of their way.

Precepts for Workers

Pray without ceasing.—I Thes. 5:17.

Let your light shine.—Matt. 5:16.

Do all to the glory of God.—I Cor. 10:31.

Sanctify the Lord God in your heart.—I Pet. 3:15.

Endure hardness, as a good soldier of Jesus Christ.—II Tim. 2:3.

Abhor that which is evil; cleave to that which is good.—Rom. 12:9.

Be ye not unequally yoked together with unbelievers.—II Cor. 6:14.

Put on the whole armor of God, that ye may be able to stand.—Eph. 6:11.

As we have therefore opportunity, let us do good unto all men.—Gal. 6:10.

Bear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Questions

1. What constitutes a Christian worker?
2. What do you consider the Savior's greatest commandment?
3. When should the work of training for service begin?
4. What training may we have before reaching maturity?
5. What are the advantages of youthful consecration?
6. When should a worker be put on the retired list?
7. What importance do you attach to obedience? to the prayer life?
8. Enumerate what you consider ten of the most important Bible precepts for workers.

CHAPTER II

IN THE HOME

I will walk within my house with a perfect heart.—Psa. 101:2.

The Christian Home

Home should be a place where father and mother are one in heart and faith and purpose, and the children bound to "the first commandment with promise;" where the bond of love and cheerful conversation brighten the hours, and the soul is refreshed by daily family devotions; where the Bible holds the most prominent place on the center table and book shelf, and gives color to the rest of the literature allowed admittance; where economy and simplicity are practiced on the table, in the house furnishings, in the clothing, and in the driving equipage; where "all things are done decently and in order;" where people love to visit because of the hospitality shown, and all the comers and goers blessed with heavenly influences; where the innocent prattle of childhood, the cheerful voices of youth, and the sobering influences of age are blended together in beautiful harmony; where the songs of Zion are frequently heard to ring with praise, parents and children and strangers within the gates taking part in the singing; where children are taught to work, and prepared to fight the battles and bear

the responsibilities of life; where the young may feel that they have a place of shelter and rest and service, the middle aged may see their labors rewarded by results worth while, and the aged spend the evening of their earthly pilgrimage looking forward with fond anticipations to the time when their enraptured souls will be transported to the home above.—Conservative Viewpoint.

Prenatal Influence

The man who, in answer to the question as to when child training should begin, replied, "an hundred years before they are born," gave voice to the same important truth as that held forth in the second commandment: "Visiting the iniquity of the fathers upon the children of the third and fourth generation of them that hate me" (Ex. 20:5). One of the most important well known facts of life is that parents transmit their qualities to their children. Children resemble their parents in appearance, no more than in their traits of character.

The first right of a child is the right to be born well. This means that parents should be in proper mental, moral, and spiritual condition for a considerable period before their children are brought into the world. Not only parents themselves, but young men and young women who according to nature will probably become parents at proper age and under proper circumstances, should seriously consider this matter. People who bring children into this world while they themselves live a careless, godless, sinful life commit a double sin—the sin on their own account and the sin against their unborn

children. If you love your children, present or prospective, you are minded to give them the very best start in life possible. This means that for your posterity's sake as well as your own, you will do your very best to live a pious, godly, upright, pure, moral, holy life. Picture in your mind what you want your children to be—begin now to live that kind of a life.

Child Training

Following the period of parental influence, child training should begin at birth. Too many parents make the mistake of becoming interested in child training only after they see evidences of sin and insubordination in their own children. The time when they might have made the most marked impressions on their children they neglected, or spent in petting them—not knowing that pets are always spoiled and of little service. The farmer who diligently stirs his soil to keep it in condition and incidentally kills the weeds before they show themselves above the surface, is a more successful farmer than is his neighbor who waits with his cultivation until he sees the weeds appear. Learn a lesson from this in the bringing up of your children. Be diligent in their training before the weeds (evil) appear, and you will not have so much trouble in fighting evil as your children pass through the critical period of their lives and come to maturer years.

Points on Child Training

1. Aim to make the parental influence the best that you can.

2. Take your first opportunity to begin the training.

3. Take observations from people who have succeeded well in bringing up their children.

4. Control yourself, if you would make a success in controlling your children.

5. You can not well be too strict, but you may easily be too short in your patience.

6. It will be a great advantage to your children if among their earliest recollections is the sight of the parents in prayer.

7. "A stitch in time saves nine."

8. Think of what you would have your children be, spiritually, in their dying hour. That is the condition that you should wish them to be all their lives. Study their characters and their environments, and direct your training to that end.

9. Scolding and threatening are poor substitutes for firmness mingled with kindness.

10. Keep the home well supplied with the kind of literature which you feel convinced will make the right kind of contribution to the character and lives of your children.

11. So long as you retain the friendship of your children you have a commanding influence in directing their friendship for other people.

12. Every normal child has a vision of life. This vision is largely made up of what others have put into it. Parents should be diligent in giving their proper vision of life, its duties, and its destiny.

13. A happy half hour spent by the family in pleasant conversation around the family fireside means happy dreams during the night. To make

this a habit means much in the way of making life habitually cheerful and hopeful.

14. Troubles can be borne best when met cheerfully and prayerfully.

Why Home is an Important Factor in the Character-building of Children.

1. The children, in their most impressionable age, are under the care (often almost wholly) and tutelage of their parents, usually their very best friends.

2. All children have great confidence in their parents—until something happens to change their minds in this particular.

3. The daily conversations, the associations admitted into the home, the books and periodicals welcomed there, the wall hangings, the daily family devotions (or their absence), and the business life furnish the social, moral, and spiritual atmosphere which children breathe and which shapes their characters.

4. It is a shelter in the time of storm and sickness—natural and spiritual.

5. There is a sacredness about home life and home relations that is not found to the same degree in institutional life or any other substitutes for the home.

Methods of Conducting Family Worship

1. The family is assembled together. Some one leads in song. The father or some other member of the family reads a portion of Scripture, after which some one leads in prayer.

2. The family reads a chapter, each in turn reading verses, the most striking features of the chapter discussed briefly, after which some one leads in prayer.

3. The daily readings usually found in Sunday school lesson quarterlies are read by some member of the family. After a brief discussion some one leads in prayer.

4. Each member of the family repeats one or more scripture verses, after which a song is sung and prayer is offered by one or more members of the family.

5. An informal discussion of problems, reasons for thanksgiving, subjects for prayer, or whatever may impress either of the worshipers assembled. After this, prayer by one or more members of the family.

6. Some time spent in the study of the Sunday school lesson. This followed by singing and prayer.

7. The family surrounds the table. Some one reads a portion of Scripture, after which all kneel while some one offers prayer, including a blessing upon the meal.

8. The same as that just described, save that all remain seated around the table during prayer.

9. The family surrounds the table. They sing a hymn of praise, repeat some familiar scripture, after which some one leads in prayer.

10. Each member of the family (able to do so) leads in some verse of song, after which there is scripture reading and prayer.

Why have Family Worship

1. It is part of the spiritual breath of the family.
2. It is giving God the recognition which He deserves.
3. It helps to keep each member in vital touch with God.
4. It helps to instill the spirit of worship into the minds of the children.
5. The family, as well as individual members, needs to keep in touch with God and subject to His guidance.
6. If conducted in the spirit of devotion, it is a delightful way of serving the Lord.
7. The habit of devotion, public and private, should be encouraged in every home.
8. It is a practical way of putting into practice the resolution, "As for me and my house, we will serve the Lord."

The Place of Young Men and Young Women in the Home

Too many people are inclined to think that home problems are for parents only. But has it ever dawned upon our young men and young women, as older children in the home, that upon them rests a part of the responsibility of making home what it ought to be? Upon their examples depends, to a certain extent, the course which the younger children will take. They may help lighten the burdens of their parents and incidentally get some training for themselves. I never think of Luke's reference to

Philip's home—"The same had four daughters, virgins, which did prophecy"—but that I think of an afternoon I once spent in a home where father, mother, one grown daughter, several grown sons, and several smaller children all joined heartily in conversation discussing matters spiritual. That kind of a home means not only joy to Christian parents, not only a smile of approval from the heavenly Parent, but also solid, wholesome training for the rising generation. Young man, young woman, remember your opportunities in your home—make the most of them. "Stand fast in the faith.....be strong."

Daily Conversation

Years ago we heard a careful observer make this remark: "The more I study home life the more fully I am convinced that the thing which does more to shape the character of the children than any other one thing is the ordinary conversation in the home." At the time, in my mind, I challenged the statement; but the more I thought of it the more I was convinced that the man was right. You stay in a home a few days and get the run of the ordinary conversation, and you have a fairly accurate idea of the way those children are being brought up. And from this conversation you have a fairly accurate idea as to whether those children will become business men, scholars, politicians, society stars, worthless characters, or devoted Christians. The ordinary conversation in the home seems a small thing; yet it has an influence that is very marked upon the impressionable characters as they develop day by day, year by year. Whether it is table talk, fireside con-

versation, planning the ordinary affairs in the home, they are a part of the life of the home and become part of the life of the children. Parents and older children may do much in the way of directing these conversations. Room should be made in every home for the exercise and development of the conversational powers. One of these opportunities is at the table. Why not make room for a pleasant half hour, more or less, in every home just previous to retiring for the night?

Associations

This is an important thing which should receive the early attention of parents. The sooner you begin on this problem the more perfectly you may control it as your family becomes larger. It should be the burden of all parents, (1) that their children have associations; (2) that the character of these associations should be such that both home folks and visitors will be morally and spiritually benefited by them. There are two ways of being "choicy" about associations. One is to be so squeamish about it as to be selfish; the other, to keep the home in such fine spiritual condition that only those who enjoy that kind of an atmosphere will be drawn to it. Every Christian home should have a high and positive standard of Christian sociability, and no other thought ever entertained but that this standard will be adhered to no matter who enters the home. Christian hospitality means that everybody is welcome there and will be made to feel at home—provided, of course, that those who accept the hospitality conform to the standard of purity consistent for

a Christian home. Keeping late hours should be discouraged, and associations (upon a plane of social equality) with people of tainted morals should not be permitted or even thought of.

Wall Hangings

You have heard of the home having as one of its wall decorations a picture of a vessel sailing peacefully in mid-ocean—and how that all the boys in the home, as they grew to maturity, chose to become sailors. It is an illustration of the power of influence of pictures and other wall hangings upon those who witness them daily. These wall hangings are daily messengers, making their impressions upon the lives and characters of all who live in the presence of their silent influence.

The lesson is not hard to grasp. In your eagerness to mould the character of your children over a heavenly pattern, select such wall hangings only as will help to make the right kind of impressions. All pictures and mottoes that suggest an ideal in life contrary to what you believe to be pleasing to God should be banned from your home. Let this be your rule: make the walls of your home tell the same story as that told by your life, by your lips, by the literature which you bid welcome—all in harmony with the divine admonition, "Do all to the glory of God."

Literature

The preceding paragraph suggests a speech on this subject also. "Reading maketh a full man." Full of what? That depends upon the character of

the reading matter. It is simply a matter of good common sense to keep our children supplied with the kind of reading matter which keeps them filled with that which is useful, edifying, uplifting, ennobling, in harmony with the spirit and letter of the Gospel. Parents as the guardians of the home have the right to know what kind of books and periodicals find a welcome in the home. When we say "supplied," we do not mean over-supplied. Most homes have about two or three times as many periodicals and books in them as are needed or best for the children. There should be a culling out, leaving out all but that which is in harmony with (or at least not contrary to) the Gospel and needed in the particular line of work in which the family is engaged.

The character of the family is usually portrayed in the character of the literature found in the home. This is due to two things: (1) the tastes of those selecting the literature; (2) the influence which the literature has over the readers. The wise homemaker and home-keeper will exercise a vigilant oversight in this very important medium of Christian (or un-Christian) influence.

Entertainment

We are all interested in having our homes attractive, agreeable, hospitable, entertaining; but we are not all agreed as to what to admit or encourage in the home so as to make it pleasant or entertaining. What the children delight in is part a matter of taste, but more largely a matter of education. The fads of the day are the things which many

people think they must have or life is a dreary drudge. Thus what is considered by some as absolutely necessary to make home entertaining in one age is entirely discarded in another generation. Reason: people were taught to look upon these things as necessary, whereas they were simply fads of the day.

One of the mistakes of the present day is to think that about all the objectionable amusements are found in cards, theatricals, and the dance. There is no question about these being objectionable, but they are simply conspicuous examples of a class. Here are a few test questions by which we may classify all things entertaining:

1. Are they to the glory of God?
2. Does indulgence in them make people love God more or less?
3. Do they mix well with the spirit of piety and true devotion?
4. What classes of people, as a rule, are their most devoted patrons?
5. Do they contribute to soberness or to giddiness?
6. Judged by Bible standards, is their influence uplifting or degrading?

Another mistake which many people make is to admit into their homes, games and amusements that they would discourage elsewhere. They make provisions for cards, billards, etc., in the home, so that the children may have something to amuse themselves there and thus be kept away from sporting places. And by so doing they simply educate their children to become sports and thus add to the temp-

tation to frequent these resorts. If the games played around the gambling table are wicked, for the sake of your children teach them that these games are wicked in the home.

If you would train your children for God, begin early to bring them up in ways that are pleasing in His sight. And the first thing you want to fight is the devil's lie that children can have pleasure only by indulging in foolishness, vanity, and ungodliness. Yes, you want to make both home and life pleasant for your children. By your own cheerful, buoyant, and at the same time sober, sensible life, you want to show by your example that it is possible to be both pleasant and sensible. A peaceable, loving disposition on the part of parents, cheerful conversation, wholesome literature, pure associations, much singing, industrious habits and at the same time enough room for recreation, parental interest and encouragement in the pleasure and well being of the children, wholesome instruction and heart-to-heart discussions on the problems, dangers, and opportunities of life, home conveniently arranged for the convenience and comfort of all—these are a few of the things that enter into making home satisfactory, pleasant, and helpful.

Godliness and cheerfulness make a much better mixture than worldliness and "fun." The first is an earnest of the joy of the Lord; the second puts a premium on foolishness and ungodliness.

Training for Work

From infancy up the child should be trained for usefulness. When God commanded that man should

eat his bread in the sweat of his face. He meant more than a mere punishment for disobedience. It is an essential part of a life of usefulness and true happiness. Idleness, for children, means not only failure to prepare to meet the issues of life successfully, but it also means that the door of temptation is thrown wide open and many lives blasted by immorality. Little tasks should be given children in early years, and at every opportunity they should be taught to work with their hands. Here are a few advantages:

1. It strengthens the physical, intellectual, and moral man.
2. It encourages the development of useful traits of character.
3. It gives the child a taste of real life.
4. It is an economic advantage to the family.
5. It encourages ideas of usefulness and helpfulness.
6. It trains the child to provide for his own support, and the support of others, later on in life.
7. It is in accord with the commands of God.

The Home a Training School for God

By way of summary, we look upon the Christian home as the place where young men and young women are equipped to fight the battles of life, trained to become useful servants in the vineyard of the Lord. While others are looking forward to the time when their children may be "making a mark in the world," we want to be looking forward to the time when our sons and daughters will be faithful workers in the vineyard of the Lord, being about

their Father's business, doing that which is pleasing in His sight. All the energies of the home should be bent in that direction. Our business, our associations, our daily habits, our prayers, our conversations, our community life, all should be ordered in harmony with this great aim: "As for me and my house, we will serve the Lord."

The goal of some homes is to pile up fortunes; of others, to train up children to shine in society; of others, to have the names of the members of the families enrolled in halls of fame; of others, to enjoy the pleasures of this world—the goal in your home should be to develop the bodies, minds, morals, and spirituality of every member of the family to the end that all their lives may be fully upon the altar of the Lord, winning souls for the Master, faithfully serving God and the Church, and to share eternity with all the glorified in the realms of the blest.

Questions

1. What is home?
2. Name the distinguishing marks of a Christian home.
3. What are the advantages of those reared in a Christian home?
4. Why are there so many Christian homes so far beneath the Christian standard?
5. What can children do to make home what it ought to be?
6. Give your ideal of Christian hospitality and home associations.
7. What value do you place upon proper literature in the home?
8. To what extent are the Church and community dependent upon the home?

9. What may the Church and Community do for the home?
10. What are the advantages of a home over an institution for the homeless, in the bringing up of children?

CHAPTER III

IN THE HOME CHURCH

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.....continuing daily with one accordpraising God and having favor with all the people. And the Lord added to the Church.—Acts 2:44, 46, 47.

Every one converted to God is changed from a servant of sin into a servant of Jesus Christ. Having been rescued from sin, we cease being the servants of Satan the author of sin and become the servants of Him who loved us and gave His life for us. This of necessity makes us the fellow servants of all who have been likewise redeemed and rescued from a life of sin, and

Christian Fellowship

with those "of like precious faith" is one of the necessary results. John tells us that "if we walk in the light, as he is in the light, we have fellowship one with another" (I Jno. 1:7). Notice, he does not say, "we may have" or "probably will have," but "WE HAVE fellowship." Church membership is a necessary result of true, evangelical conversion.

When God said, "It is not good that the man should be alone," He touched a very important point which has a broader application than that to the

marriage question alone. Human sympathy is a bond that draws us together in the home, in the social circle, in business, in religious service, in every walk in life in which we have things in common with fellow men. It was Infinite Wisdom that made man a sociable creature, so constituted that he is not a complete being without association with his fellows. Applying this to the Church, it is the provision of God for His people on earth to live under the direction and bond of an organization, divinely officered (Col. 1:18; Eph. 4:11-16), governed according to divine regulations, for the common good of all, having the further advantage of enabling the people of God to unite their forces in the great work of making Christ and His Gospel known to all men.

Christian fellowship means more than a mere social compact between human beings. The Church is more than a social and semi-business organization working for the social uplift and material blessings of the community. If your home church is what it ought to be, it is the organization which numbers among its members those who have been "born again," who belong to that class spoken of by Peter as "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9), who can say with John, "Truly our fellowship is with the Father, and with his Son, Jesus Christ" (I Jno. 1:3). People of like experiences naturally seek associations and fellowship among themselves. If you are seeking fellowship, seek it among those who give Father, Son, Holy Ghost, the Bible, the Church of saved souls, and the holy life full recognition.

Church Organization

The origin and purpose of church organization is clearly stated (Eph. 4:11-16) as follows: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God.....may grow up into him in all things," etc. It is not necessary to dwell upon the advantages and power of organization—and the more we heed the Gospel order and divine commandments in our organization the more of divine power we will realize in it. Churches that do not believe in organization are, as a rule, short-lived; while churches that have stood for generations are all known to have availed themselves of the advantages of organization. "Order is heaven's first law."

It is fitting, therefore, that the brotherhood in each community where there are sufficient members organize themselves into a working body, choosing such public servants as are needful to look after the interests of the Kingdom, and having "the hands of the presbytery" laid upon a sufficient number of scripturally qualified brethren that the Gospel may be proclaimed without hindrance.

Work of the Ministry

It is the business of the ministry to serve as overseers of the flock; to "preach the word," not shunning "to declare all the counsel of God;" to "exhort, reprove, rebuke, with all longsuffering and doctrine;" to be "ensamples of the flock," showing

by actual example what kind of lives the saints of God should live; to be faithful shepherds, leading in a heavenward direction, being the close, confidential advisers of every member of the flock; to be the message-bearer, making known to all people (as far as the voice and the influence can reach) the "glad tidings of salvation" to all who will receive the message. The active minister finds many things to keep him busy. He should apply himself diligently to the study of the Bible, to general reading, to a study of the needs of his congregation, to a preparation of sermons, to visitation work, to personal work among saved and unsaved, to attendance at conferences and other public meetings, to keeping in touch with others having like duties with himself, to keeping his own family in order according to Scripture, and to other things too numerous to mention. He should be loyally supported by every brother and sister in the faith.

Work of the Membership

The minister counts only one member of his congregation. All members belong to the same body, are upon a common level serving in different capacities, and are alike responsible to God for faithful service. Here is a question which every member should frequently ask himself or herself: What can I as a member of this congregation do to advance its interests? Following are a few things that may be given as part answer:

1. I can live a pious, consistent Christian life daily.

2. I can be loyal to my church, obeying them that have the rule over me.

3. I can be upright in my business dealings, charitable to the needy, kind to the poor, pure in my social life, neighborly toward all that live in the community.

4. I can begin and close each day with prayer, remembering the ministry, the congregation, the unsaved, the needy, the wayward, those under a heavy burden, and whomsoever the Spirit prompts me to pray for.

5. I can be a diligent student of God's Word, being a doer as well as a hearer.

6. I can be a regular attendant at church services, unless there are providential hindrances that prevent me from doing so.

7. I can manifest a willingness to bear my full share of responsibility, willing to be used as God and the Church may direct.

8. I can support loyally my minister and others bearing a heavy load, giving them practical evidence of my sympathy and my support.

9. I can be diligent in improving every opportunity to invite others to attend public services at the house of the Lord, to make them feel welcome when they come, to win the wayward from the error of his ways, to visit the sick and afflicted, to cheer the downcast, and in other ways strengthen the cause of Christ and the Church.

10. I can manifest a readiness to respond to a call of duty when placed upon a public program, and make faithful preparation that my service may mean

something for the strengthening of the meeting that I am to serve.

Is there anything herein stated that is impossible, unreasonable, or that I or any other member should not do? Whoever takes this kind of an attitude and renders this kind of service proves himself a faithful steward in the vineyard of the Lord.

Young People's Organizations

Young people's organizations should be encouraged, for the following reasons:

1. Young people are full of life. Their energies will assert themselves, and it is important that these energies be directed into proper channels.

2. They are in the formative periods of their lives, and it is important that the right kind of habits be formed.

3. Their life is yet before them, and they should be trained for active Christian service.

4. For them activity is normal; and they can best be trained and directed when in a normal condition.

5. "Satan has some mischief still, for idle hands to do."

Young people's activities should be directed along lines that will contribute to their social, moral, and religious well being. One of the greatest delusions of the present time is the devil's idea that we must have a non-religious atmosphere if we would have "a good time" in life. Non-religious "social gatherings" for Christian young people are a means of educating them away from true Christian piety and devotion. Depend upon it, there is always re-

ligion a plenty in social gatherings. Where the religion of Jesus is barred out, the devil always has a liberal supply of his own to offer. There is no reason why a religious meeting should not also be a social gathering of the highest type.

Here are a number of activities for young people that will not only give them the best kind of associations but will also help to fit them for the duties and responsibilities of life: Young People's Bible Meetings, Teacher Training Classes, Singing Classes, Mission Study Classes, Correspondence Courses, and such like. Leaders among our young people should make it a point to enlist the interest of all in such activities as will bring them all into social contact with one another and at the same time make the exercise of their energies count for the uplift and spiritual betterment of all, leaving something valuable in the makeup of their character and life. Teach our young people from the start to take pleasure in things that contribute to the right side of character and religion, and much is gained for truth and righteousness.

Reorganizing Sunday School

Wherever practical, a special meeting should be called for this purpose. The chief advantage of the special meeting is that the meeting is in the hands of those who have sufficient interest in the work to make a special trip for it. Then too there is more time for prayerful meditation and deliberate action at a special meeting than where there is but a corner of the time, that usually belongs to some other meeting, given to this purpose.

Another important point in connection with the reorganization of a Sunday school is that it ought to be considered the work of the Church rather than that of a side organization. The meeting should be in charge of either superintendent or minister, or some one else elected for that purpose.

Care should be exercised in the selection of names from which to choose the officials. These should be chosen with full realization of the fact that the leaders of the Sunday school are the largest factor in determining the character of the Sunday school. A nominating committee has many advantages in the matter of making wise selections, the principal objection to it being that it affords a temptation for a few members to arbitrarily dictating the policy of the whole school. Voting (where there is more than one nominee) should be by ballot. Let there be no "railroading" in the work of reorganizing. Let everything be above board, deliberate, prayerful, having only the best interests of the school in mind.

In the matter of selecting teachers, one of the best ways we have ever seen was that of Sunday school officials and ministers meeting in special meeting to attend to this matter. It is important that the individual members of the classes be consulted as to their wishes in the matter of choosing teachers, but not the part of wisdom to put the matter of selection of teachers wholly into the hands of the classes.

Ordaining a Minister

This is, without question, the most important

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work that can come up in any congregation. The Bible is very specific in telling what his qualifications should be. I Tim. 3:2-7; II Tim. 2:2; Tit. 1:5-11. There are also a number of instances given where men were ordained to various stations connected with the ministry of the Word, and these should be carefully studied by every member of the congregation whose duty it is to have a part in the choosing.

As the time approaches when the ordination of a minister is to be considered, the matter should be laid upon the consciences of the members of the congregations, intelligent teaching given as to the minister's qualifications, the part which the Church has to do with it, and the congregation exhorted to take the matter to the Lord in prayer.

This naturally brings the congregation face to face with the question of "material." It is unfortunate for any congregation of considerable size to have to question whether there is any one among them scripturally qualified for the place. With every member upon the altar, the question should not be as to whether there is any one qualified but who among the qualified ones does God call at this particular time.

The congregation having taken this matter to the Lord in prayer and given its voice in favor of an ordination, the time is set for carrying this work to completion. Several things should be borne in mind: (1) God has some one in the congregation whom He has chosen for that place. (2) It is only the praying, consecrated, obedient Church that is directed by the Spirit. (3) If the Church is Spirit-

directed the God-called man will be the one chosen and ordained by the congregation. It is often the case that circumstances are such that it is not a clear case even to praying members who is the called of the Lord, as evident from the fact that the votes of praying members are cast for different ones. In that case the scriptural way is to do as the apostolic Church did—ordain by lot. Acts 1:15-26.

Organizing Young People's Bible Meetings

This may be done at a regular meeting of the organization, at a regular business meeting of the congregation, or at a special meeting called for this purpose. The organization should be very simple, just enough officials to insure efficient work. Four points taken care of will insure efficient organization:

1. A superintendent (known by some other name if preferred) whose business is to oversee and manage the organization.

2. A program committee, whose business is to provide programs that will call out an active interest, meet the needs of the community, and enlist all available talent.

3. Leaders who are consistent in life, consecrated in purpose, able to put life into the meeting.

4. Choristers with capacity to awaken and enliven the meetings with stirring music.

These points taken care of intelligently, the fire of consecration evident in the leadership, and the meetings will be safe from the dull, monotonous, desultory, dragging methods that have proved the bane of so many young people's meetings.

Organizing a Teacher Training Class

There being a sufficient sentiment in the congregation, let the minister, the superintendent, or some one else in the congregation announce that at a certain time and place all who are interested in the matter will meet to consider the matter of organizing a class. At this meeting, let the work be discussed from every angle, after which the names of those who are ready to take the work are enrolled as members of the class. Look for your leader, some one who is faithful, whole-hearted, apt to teach, with enough snap about him to put life into the work. Encourage those only to enter the class who are either present or prospective teachers or officers. Waste no time in the study of methods or courses that do not fit your school nor on books or courses that are not sound on the fundamentals of the Christian faith. Hold weekly meetings if possible.

Organizing a Mission Study Class

What is said in the above paragraph with reference to announcement, organization, and selection of leaders applies here. Two classes should be considered eligible to enter the class: (1) volunteers for mission work; (2) active members (not volunteers for direct mission work, but) who are vitally interested in the work of Christ and the Church. In a live congregation this includes practically all the young people who are not otherwise loaded down with other church activities.

Getting Your Members to Work

It should be understood as a matter of course

that to accept Christ means to enter His service; that if from the start there is not an active interest in the cause of Christ and the Church there is something wrong somewhere. Young people should be encouraged from the start to refrain from all things sinful, to be diligent in prayer life and a study of the Word, and to hold themselves in readiness to work as God and the Church may direct. Aside from this, there should be an active interest in their behalf on the part of parents, church leaders, and leaders among our young people who have been in the service for a number of years. The ministry and the leaders among the young people should be in frequent touch, wrestling together with the problem of what, under existing circumstances, would be the form of young people's activities that would best serve the cause in the way of arousing an interest and building up the young people along right lines. The way to get young people active is to take them from the start and encourage them to form right habits. One of the best ways to get right habits formed is for the more experienced ones to lead the way and set proper examples.

Winning Wayward Members

The Bible gives us three-fold advice which, we believe, covers every case.

When your own conduct is called into question, consult and obey Matt. 5:23, 24.

When others transgress against you, read and obey Matt. 18:15-17.

When others are overtaken in a fault, consult and obey Gal. 6:1.

In each case the responsibility is laid upon you to do what you can, in the spirit of meekness and of interest for the erring one, to help restore such to favor and fellowship with God and His people. Putting these three admonitions into effect, and praying to God that your work may be done in the Spirit of the Master, the maximum limit in the matter of winning the erring will be reached.

Many are allowed to drift beyond the reach of help because of the indifference of those who imagine themselves to be all right. This is one of the cases where we should heed the admonition, WATCH.

Disciplining the Church

Church discipline includes more than the curbing and punishing of disobedient and refractory members. Take schools as an example. That school is best disciplined that witnesses least punishment. True, punishment must be meted out when necessary. But where punishment and discipline are held to be synonyms there is something wrong with the discipline. The same is true in churches. There should, in every congregation, be a wholesome, stimulating, and restraining discipline that encourages every member, independent of rules and regulations, to obey God fully and walk in the light of His Word. This means a state of affairs in which the ministry takes its proper place in teaching, leading, and setting proper examples, the membership takes special delight and interest in walking orderly before God, the faithful "admonishing one another daily," the erring reclaimed according to Gal. 6:1, and the inexperienced members taught "the way of

the Lord more perfectly." This is the ideal that should be held up in every congregation.

But the Bible also makes provisions for the discipline of those who refuse to walk orderly before God. Matt. 18:15-17 gives instructions as to how to deal with obstinate offenders. "Rebuke them sharply" (Tit. 1:13), wrote Paul to Titus in giving directions as to how to deal with those who set themselves up against the authority and doctrines of the Church. Discipline to be efficient must not only be wholesome and restraining but also corrective. The church suffers wherever disobedience is tolerated. The adaptability of Christian discipline is admirably stated in I Thes. 5:14: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." In other words, suit your discipline to the condition of those to be disciplined. Discipline fails of its object insofar as it fails to hold the entire membership to the full-Gospel standard. The word "brethren" in the verse just quoted is significant. It means that we all, ministry and laity, have a part in maintaining scriptural discipline. Let us do our part, remembering that God made the rules, the Church applies them to present conditions, and we as members should do our part in obeying and exhorting others to do the same.

Strengthening the Ministry

You help strengthen the cause of Christ when you encourage your ministers and help strengthen them in the service. You may do this in the following ways:

1. Pray for them.

2. Attend services regularly and show by an interested countenance that you appreciate the message and are listening to what your preacher has to say.

3. Give an occasional word of encouragement.

4. Support the minister in every way he needs it.

5. Lovingly remind him of his faults and show him a better way.

6. Counsel with him with reference to (1) your own life plans, (2) the best interests of the congregation, (3) the needs of individual members, (4) opportunities for church extension.

7. Through financial support making it possible for him to devote a large share of his time to the work of the Church.

8. Wherever possible, have the three generations—aged, middle-aged, and young—represented in the ministry.

9. Encourage faithful study of the Bible, of the present day issues and how to meet them, of the condition and needs of the congregation, of the best ways of reaching the hearts of the people.

10. By excusing from active service, those who by years of effort have proven themselves unqualified for the work of the ministry.

11. By the ordination of God-called, scripturally qualified brethren who through years of loyalty, faithfulness, and aptness to teach have demonstrated their fitness for the ministry.

Strengthening the Membership

It is hard to tell which is the most important factor in strengthening the Church, the ministry or the laity. To bring both classes up to the very highest point of efficiency is important. Having considered the matter of strengthening the ministry, let us consider also the matter of strengthening the membership. This may be done—

1. By exercising diligence and vigilance in having only those who are truly converted admitted into the Church.

2. By handing out helpful, solid, needed food from the pulpit.

3. By the ministry proving themselves worthy leaders of the flock.

4. By encouraging every member to be studious, loyal, consistent, spiritual, about our Father's business.

5. By a vigilant oversight of the flock and faithfulness in discipline according to Scripture.

6. By an exercise of fervent charity among the brotherhood.

7. By effective teaching looking to the indoctrination of every member.

8. By encouraging each family to maintain a model Christian home.

9. By encouraging the missionary spirit.

10. By doing aggressive work and seeking to keep every member at work in extending the boundaries of the Church.

11. By promptly extending the helping hand to the needy.

Size of the Congregation

Not too large, not too small.

We should work to have each congregation large enough (1) for spiritual fellowship among the members, (2) for a social circle of sufficient size to promote the best interests of our young people, (3) for sufficient strength in numbers to carry the Gospel into neglected corners within reach.

We should build a new church in the community every time the membership increases to a point that any considerable portion of the membership is without active work. Divide a large congregation, and you have two sets of workers, have two centers around which the young people may settle, make it more convenient for all to attend, have less excuse for drones in the Church, make it possible for the ministry to keep in closer touch with members, and bring the Gospel within hearing distance of some who would otherwise remain unreached.

Fellowship, work, apparent needs, and opportunity are the four things which should be considered in connection with the size of the congregation and location of houses of worship.

Questions

1. What is Christian fellowship?
2. What are the disadvantages in living out of fellowship with those of like precious faith?
3. Whom do you class among the needy ones?
4. What are the Bible requirements for church membership?
5. Why do you favor church organization?
6. What are the Church's obligations to you?

7. What are your obligations to the Church?
8. What claims have your conference and your home congregation on your loyal support?
9. What can and should you do to help build your congregation?
10. What are the advantages of large and small congregations? What should determine their size?

CHAPTER IV

IN THE HOME COMMUNITY

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

The work of the Church is two-fold: (1) to care for its own membership; (2) to serve as a beacon light to the world around, winning as many souls as possible for the cause and kingdom of Jesus Christ. The whole Church owes this second duty to the whole world. The home church owes the duty to the home community. As the home church is a part of the whole Church, upon it rests a part of the responsibility enjoined upon the general Church, "Go ye into all the world, and preach the gospel to every creature."

The Individual and His Home Community

Every individual makes and leaves some impress upon the community in which he lives. Being servants of Christ, it is important that our influence leaves the right kind of an impression upon our neighbors: (1) in giving them a favorable impression of our daily Christian life; (2) in impressing them with what constitutes true Christianity; (3) in creating within them an interest in the religion which we profess; (4) in influencing them to seek

the Savior in whom alone there is hope of eternal life. These impressions may be made, to a greater or less degree.

1. By living the fully surrendered life.
2. By a life of purity, honesty, and uprightness.
3. By holding aloof from every form of worldliness or spiritual compromise.
4. By taking Christ into the social circle and into our business.
5. By being sociable toward our neighbors, and helpful to the needy.
6. By a modest but ready testimony for Christ and His Gospel and His salvation.
7. By the distribution of religious literature.
8. By inviting the neighbors, especially the unconverted, into our church services.
9. By working and testifying against every form of evil.
10. By being kind and helpful to those in trouble.
11. By being friendly to the friendless.
12. By using Gospel methods and weapons in all kinds of secular and spiritual work.

The Home Church and the Home Community

What may the Church as an organization do in the way of creating a sentiment favorable to Christianity and exerting a power to bring souls to Christ? As said before, the Church is not a mere social organization. It is the body of God's people on earth, worshiping Him in Spirit and in truth, working faithfully that all may believe in the Lord Jesus Christ and be saved. That is the mission of

the general Church in the world; that is the mission of every congregation in its home community. Here are a few things which every organized congregation may and ought to do:

1. See to it that its ministers preach the pure Gospel, and "in the demonstration of the Spirit and of power."

2. Obey God fully, keeping all the New Testament commandments to the Church as an organization and also to the individual members.

3. Build up its members "in the most holy faith once delivered unto the saints," and encourage each to live a life of purity, holiness, and obedience to all New Testament commandments.

4. Keep its house of worship as a house of prayer and devotion, not as mere headquarters for entertainment or social betterment.

5. Turn the Gospel light on prevailing sins, especially those that have infected the home community.

6. Set forces to work looking to get every one in the community interested in Christian work.

7. Make all visitors feel that they are welcome, and in the presence of Christian people who are friendly to their highest interests.

8. Bring the sunlight of heaven into the service and daily life.

9. Show by teaching and life that Christianity is more than a mere set of restrictive rules.

10. Making faith and prayer and truth its leading weapons of warfare against sin and drawing cords in winning the lost for Christ.

11. Being unceasing, rather than spasmodic, in its work for the advancement of the cause of Christ.

Cottage Meetings

These are helpful in promoting the cause of Christ in any community. They should be kept strictly devotional, made rich through fervency of spirit, fervent prayer, heart to heart talks, study of the Word, etc. It is not necessary to confine them to the homes of members strictly. In fact, when circumstances are favorable it is desirable to get them into the homes of families that otherwise would not be interested enough to attend them and thereby an interest may be awakened. Circumstances should determine whether there should be one or more than one conducted by the same band of workers in the community.

How Start Them.—Let a number of interested workers get together and discuss ways and means of starting one or more cottage meetings in the community. This may be done in church council or in an informal way by interested individuals. Circumstances should determine that. The way being open, choose one or more leaders for as many homes. Meetings should be held in such homes only as bid them welcome. Invitations should be sent out to the neighbors, and each leader make ample preparation for live discussions and stirring music. The first meeting or meetings held, an opportunity is given for invitations for the next meeting. The place agreed upon, the leader appoints the leader for next meeting. If thought best, the matter of

selecting leaders and places might be left to a central committee.

How Conduct Them.—There should be promptness, both in opening and closing the meetings. They should be in the hands of leaders who are active, wide awake, spiritually-minded, capable of leading an interesting meeting. There should be a good supply of song books on hand, and arrangements made beforehand for a capable song leader. The meetings should be informal, strictly devotional, left largely to the direction of the Spirit. Book study, testimony, consideration of some subject each evening, a meeting given wholly to prayer for community needs, song service giving opportunity for comments on the sentiments expressed in the songs, requests for prayer and prayers in behalf of the things requested—these are some of the ways employed in these meetings. They may be made very edifying and profitable if conducted in the right spirit.

My Church and Other Churches

There are very few Christian communities where one denomination has a monopoly on all the religious life and influence. Usually there are several different denominations, each pressing its claims. We wish it were otherwise, and that all people professing Christianity would belong to one great Christian Church. But such is not the case, and the only sensible way is to face facts as they are. The question now before us is, What should be my attitude toward other churches, and what should be the

attitude of my church toward other churches in the community?

Here we run against two common errors—on opposite extremes. On the one hand, there are those who feel called upon to fight everybody and everything religious that does not train under their own denominational name. They are firmly convinced that their church is the only one that is right, their members are the only ones who have any chance whatever for eternal life, all others will be forever lost, and the sum total of all their activities is denominational propaganda and proselyting—tearing down others to build up their own.

On the other hand there are those who make no difference between denominations, regardless of what they stand for—provided, of course, they are not Catholics or Mormons. They are sure that there are “good and bad in all churches,” and to them it is of little consequence to which of these churches we belong.

Against both of these attitudes we wish to enter an emphatic protest. We are glad that we are not called upon to judge other people, but we should never lose sight of the fact that it makes all the difference in the world whether we are true to the commandments of Christ or not. If others understand certain tenets of faith differently from what we do, that is a matter between them and their God. If others are careless or indifferent about living up to all the commandments of the Gospel, we owe it to them and to God to turn the Gospel light upon such indifference or disobedience. At any rate, we are faithful to God only when we give Him due

obedience to all that He teaches us, when we proclaim and promulgate His entire Gospel, and when we claim fellowship with those only who hold this same attitude toward God and His Word and who are one in faith with us. We can do all this without being ugly in our attitude toward other denominations or maintaining a fighting attitude toward them. We do not quarrel with our neighbors every time we do not endorse their actions, yet this is no reason why we should have a part in things which we believe to be wrong. When it comes to the attitude toward other churches on controverted points, we have no better illustration than Christ's words to Peter: "What is that to thee? follow thou me." We wish our neighbors well. We will husband our stewardship in a way that we believe will meet the approving smile of God. There is a difference between proselyting and faithfully maintaining the standard of the Gospel and receiving and fellowshiping with all who are of like precious faith with us.

Organizing a Mission Sunday School

Within reach of almost every live congregation there are neglected places where Christian work is needed. The question is, May there be sufficient interest aroused in one or more of these places to start active work? Prayer for guidance, a study of the situation, personal visitations, and intercessory prayer are the avenues of approach to the field.

The time having come for action, appoint a public meeting. The situation has of course been studied and the question decided whether it is best to have an organization completed to take charge of

the work or to organize after getting on the ground. If the former, the organization is already completed, the literature secured, and the plan explained to those present. It is important that you put one of your most wide-awake and capable workers at the head as superintendent, and he should be heartily supported by an active corps of workers, not neglecting the song leader. Sending out several automobile loads each Sunday afternoon to work in mission Sunday schools will help to solve the problem of how to spend Sunday afternoons.

Establishing Preaching Points

This form of Christian service may precede or follow the organization of Sunday schools. In many neglected places people are really hungering for the preached Word. Our work should be well enough organized that these demands could be supplied. As a rule it is an advantage to have a member or committee in the congregation whose business it is to be on the lookout for opportunities for Christian work. Whenever possible, the minister should be accompanied by one or more workers. It adds to the interest to have an Aaron and a Hur to stand under the arms of Moses. The appointments should be filled regularly—once a month, or oftener if thought best. The appointments should not be continued very long until a Sunday school is organized. Unless there is some one in the new congregation who is capable of leading stirring song services, a chorister should be provided.

Social Singings

These may be very helpful or very detrimental, depending upon how they are conducted. People love to sing. Music is the voice of the soul. Souls have been reached through the appeal of song that could not be touched by the most eloquent appeals in sermons. Should there be a community desire for singing, provide for a singing class under a competent instructor, and after the singing class is disbanded keep up the weekly singings as long as there is a healthy interest. Two things should be true of the leader: (1) He should be talented and musically inclined, with capacity to get others interested. (2) He should be a consecrated Christian, that his leadership in song may be strengthened by a leadership in the cause of the Master. Discourage the idea of turning a part of the singing over to parties or other forms of foolishness. Something so sacred as song should not be allowed to help along in things that lead people farther from God. Social singings, like everything else in the community, must be instrumental in helping to lead minds heavenward or they are a curse rather than a blessing. But when under proper control, they are a power for good.

Do your best to get the young people interested in singing.

Capturing a "Wild Set"

Unfortunately, in some communities the young people have gotten away from parental restraint and are "running wild." For some reason they have developed into a set of rowdies. Disobedience to

parents, frequenting theaters and moving picture shows, going on "wild goose chases" after night, running to dances, "cutting up" in the house of the Lord, smoking, chewing, drinking, swearing, vulgar language, licentiousness, boisterous conduct are of frequent occurrence and make the community an unwholesome and undesirable place for respectable young people. What can be done to save such young people and win them for a sober, respectable life? is the problem before us.

Every consecrated Christian worker, young or old, living in such a community is interested in bringing about a change. Through prayer, patience, perseverance, proper teaching, and setting proper examples something may be done.

Every one interested in solving a problem studies his case. What are the causes of such conditions as just described? What may be done to remove or remedy or nullify the causes? Is there an antidote? Is there a way to reach those wayward people's hearts. Here are a few suggestions as to constructive remedies:

1. While discountenancing the actions of the "smart set," prove yourself friendly to them as individuals, watch your opportunity to lead them to something better, and extend a helping hand in time of need.

2. Show by an example of purity and cheerful service in the cause of Christ that happiness and purity and godliness may dwell in the same heart.

3. Do your best to encourage favorable conditions in the social circle.

4. In every heart there is a tender spot. Find that and develop it.

5. Do your best to get these young people under Christian influences. Invite them to the house of the Lord, encourage them to take part in the song services, prove yourself friendly, and show them how to act manly in the house of God.

6. Work for the conversion of the wayward and get them to work in the cause of Christ and the Church.

7. In case some of these poor, deluded souls may be nominal church members, encourage the church to do all in its power, by faithful discipline and otherwise, that the erring ones may either be reclaimed or disowned.

Keep on praying, working, hoping, and by the grace of God you will do some winning.

Purifying the Social Circle

Many of the undesirable conditions, like those noted above, are the result of carelessness on the part of parents and church people. Our idea of a Christian life is that of a holy life—in home, business, religious, and social circles. To bring up our young people properly it is necessary to provide a favorable social atmosphere for them. Parents, preachers, teachers, and all leaders among our young people should seek to bring about this end. Here are some ways in which you may help:

1. Let your speech be pure—free from by-words, wooden oaths, slang phrases, “white” lies, vulgar expressions.

2. Withdraw yourself from every group of

people given to using vulgar language, smutty talk, rehashing stale yarns, or airing neighborhood scandals—if you can not succeed in changing the current of the conversation.

3. Keep your mind filled with pure thoughts, and use your influence to have other minds directed into the same channels.

4. Discourage courtships on the part of very young people.

5. Discourage respectable young people from keeping company with those of the opposite sex who are of tainted morals.

6. Turn the light on the awful effects of secret vice.

7. Give ready testimony against every form of social impurity—and practice what you preach.

You can do your best work, exert your best influence, and accomplish best results when you keep yourself entirely aloof from everything questionable. "No man that warreth entangleth himself with the affairs of this life."

Courtship

Perhaps this and the succeeding paragraph should have been given in the previous chapter, considering the instructions which the Bible gives to church people on the question of mixed marriages. But they are after all community problems, hence we place them under this chapter.

There are a number of reasons why there should be courtship before marriage, chief among which is the important reason that thereby the young people learn to know each other and to judge of their

mutual adaptability and fitness or unfitness. Friendship, fitness, adaptability, congeniality, etc., should all be tested before there is a hard and fast agreement to marry. Here are a few things to be taken into consideration with reference to courtship:

1. No courtship should ever be begun unless the two have enough things in common that a marriage later would be perfectly proper in case that friendship should ripen into love. When the two are not one in religious belief or aims in life, it is throwing time away (and often means temptation to enter into ill-advised marriages later) to enter into courtship.

2. Mere social visits should not be looked upon as an intention to propose marriage later, yet they should not be continued long after it is evident that no marriage will result.

3. When your suitor takes undue liberty with your person it is an evidence that he or she is morally impure and should be unceremoniously dismissed from further consideration.

4. Courtship with only two in the room, lights turned down, windows screened, keeping company into the late hours of the night or early morning is an evidence of either improper raising, impure motives, or dangerous temptations. It should **never** be countenanced among respectable people. Conduct in private should be such that it need bring no blush of shame should others happen to see what is going on.

5. Trying to win the affections of any other person while you have no intentions of bestowing

affections upon him or her, is the basest kind of stealing.

6. Courting several young women at the same time is bigamy in the making.

7. Winning the affections of a young lady and casting her off for another whose charms appeal to you more because circumstances have thrown you into her company, is the most villianous kind of masculine weakness.

8. Courtship, like everything else undertaken by Christian young people, should stand the test of "Do all to the glory of God." On this plane, and under proper restrictions, it is always safe.

Marriage

All marriages are preceded by engagements; hence the engagement is the first thing to take into consideration when the marriage question is under contemplation.

Mixed marriages are under the ban of both Old and New Testaments, hence there should be no betrothal where its consummation would mean a mixed marriage between believer and unbeliever. Even where both are professing Christians but belonging to different denominations there should be a decisive vote of "not eligible" when the question of engagement between the two is considered. Marriages under such circumstances would mean either silence or compromise or controversy on the most important question that can come up in any home.

There should be no engagement until the two are well enough acquainted with each other to judge each other's qualities and fitness for such a step.

Even then the engagement should be conditional, so that in case it is found afterwards that marriage would be unwise either may call off the engagement without being untrue to a promise. The question of marriage being canvassed, and the two being convinced upon sufficient consideration that marriage would be the proper thing, there should be a solemn agreement—a pledging of hand and heart for life, a promise so sacred that no honorable man or woman will ever think of breaking.

The light should be turned on the real character of the characterless wretch who breaks an engagement because he gets tired of it or because he sees some one else whose charms enamor him. Once in awhile you meet such a man who claims that the Spirit directed him to do so. It may be; but it can not be the Holy Spirit. A promise of marriage is a most sacred one. God forbid that any Christian man or woman should ever think of being untrue to it.

The time of betrothal should not begin too young, before the contracting parties have reached maturity; nor should it be very short or very long.

Parents and children have a mutual obligation and responsibility on this question. On the one hand parents should take an active interest in the matter of directing their children in the choice of associates, holding themselves ready to serve as confidential advisers at each opportunity. On the other hand, children will invariably find it important and advantageous to make confidants of their parents who, as a rule, are their best friends and most competent advisers.

The sacredness of the marriage vow is emphasized by our Savior when He says, "What God hath therefore joined together, let not man put asunder."

Bringing a Gospel Message to the Sick

Sickness in your community is some one's opportunity for service. Perhaps you as an individual may minister to the needs of the sick. Perhaps a group of you may go to the home of the sick, spending a short time in singing and Christian conversation, having a season of prayer before taking leave. If the one sick is a child of God such a service will bring joy to his soul. If unsaved, the service and message may touch a tender spot in his heart. "As we have therefore opportunity, let us do good."

Helping in Business Uplift

The concluding quotation in the preceding paragraph applies to business. The presence of Christian people in any community ought to mean an uplift in business methods. Here are a few business precepts which we should at all times put into practice:

1. "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

2. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33).

3. "Do all to the glory of God" (I Cor. 10:31).

4. "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14) in business as well as in all other life relations.

5. "Not slothful in business, fervent in spirit, serving the Lord."

Added to these scriptural admonitions there are a number of other things, in harmony with Scripture, which we may do to influence others to conduct their business upon a Golden Rule basis. Here are a few of them:

1. Suffer loss rather than resort to "tricks of trade."

2. Give ready testimony against all dishonesty or dishonorable dealing.

3. Show by example what it means to conduct business according to Christian principles.

4. Turn the light upon unscriptural business methods.

5. Prove ourselves friends to those in need.

Befriending the Friendless

Some people seem to be almost without friends. It may be their own fault, largely, but here is your opportunity to win souls. No one is more approachable than when he feels like he is "down and out." Prove yourself a friend to such people in your community, and your Good Samaritan qualities will be richly rewarded.

It may be a case of fallen virtue, of disagreeable temper, of abject poverty, of repulsive habits, of basest selfishness, of something else that turns men away that causes some in your community to be without friends. Whatever the cause may be, you can do them a real service (and by this means some have won for themselves lasting gratitude from those befriended) by proving yourself a friend in

need. As an example we cite the case of our Savior who proved Himself merciful to the vilest of sinners and who because of His friendship for publicans and sinners alienated the friendship of the self-righteous Pharisees. Let it not be said that there is any one in your community without a friend.

Years ago I met a man who was very rough, unfriendly, disagreeable, selfish, bigoted, repulsive, and a few more things that drives people away. The impression I received of him the one time I met him was anything but favorable or agreeable. Afterwards I learned that he told some one that he had no recollection of his father or mother ever holding him on his lap or bestowing any mark of affection upon him. The secret of his life was revealed. Growing up without friends, he developed into a very repulsive character. Perhaps a little friendship shown him in his childhood days would have changed completely his character and his life.

Prove yourself a friend to all men, especially they whose friends are few.

Questions

1. To what extent are you responsible for conditions in your community?
2. How get unconverted neighbors interested in the Gospel?
3. Tell of proper and improper methods to arouse an interest.
4. What are the openings for mission Sunday schools within ten miles of your home?
5. Have you ever taken a survey of your community? With what results?

6. Apply II Cor. 6:14 (the unequal yoke) to marriage; to the social circle; to business.

7. What may you do to improve conditions socially in your community?

8. What are the greatest hindrances to spiritual progress in your community?

9. Name what you consider the three most important things connected with business methods.

10. Are community churches an advantage or disadvantage spiritually?

CHAPTER V

"IN SAMARIA"

(Neglected Rural Communities)

Lift up your eyes, and look on the fields: for they are white already to harvest.—Jno. 4:35.

There was one corner in last chapter that prepared us for the present one. When we speak of neglected rural communities we may mean those right at our doors or those which may be scores or hundreds of miles away. The former were considered in our last chapter; the latter will be considered in the present one.

The Point of Contact

It may be that a friend of yours has moved into a community where there is no religious activity of any kind. Or it may be that business dealings take you into a community of that kind. Perhaps some one in that community happens into your neighborhood and through him you learn of conditions there. In either event you, being vitally interested in bringing the Gospel to all people and helping others who are burdened for the welfare of souls, are interested in the conditions and needs there, and you begin to study the field. Upon you is laid the burden, at least in part, of bringing the Gospel into that community.

Having learned conditions, your point of contact is by way of the Throne. In answer to fervent

prayer, God will lead either you or some other person or persons into the work there. Through a chain of circumstances He will make it plain whether the beginning of work there is through the distribution of literature, through the beginning of preaching service, through the organization of a Sunday school, or through some other means. It is important that you get into touch with and work in co-operation with the interested ones in the community.

A Typical Community Described

Here is a description that fits many communities, in many states, that have come under our observation :

Most of the people are poor, living from hand to mouth. Here and there you find one among them with more than ordinary energy and business acumen and he usually succeeds in accumulating enough of this world's good to put him in easy circumstances. Though many of the people are of at least average intelligence, a kind of careless, go-as-you-please spirit prevails. Once in awhile an evangelist comes around. People come for miles to hear the Gospel, a live interest is awakened, and many profess conversion. A congregation is organized and a pastor placed in charge. But after awhile the interest lags, attendance falls away, collections become lighter, and the discouraged pastor gets a "call" to go elsewhere or else stops coming on his own accord. The work goes to nothing, the community drifts, and nothing is done until some other evangelist comes on the scene, and possibly the old experi-

ences are gone over again. Meantime children grow up without religious training and the community sinks into deeper spiritual ignorance and ungodliness.

We could tell you of hundreds of communities just like this. While generations of drifting have made the converts harder to hold than in more fully established Christian communities, yet the people are, as a rule, approachable, sociable, accommodating, and experiences in many communities have proven that many of these people can be reached and held for substantial Christian life. The soil is fruitful, the work (after a person gets into the proper spirit) is congenial, and the field should be occupied. Compared with work in the city, the same amount of means, workers, and energy will accomplish far greater results here than in the more densely populated districts of the city.

Lifting up the Standard

“Lift up a standard for the people” (Isa. 62:10).
“As he thinketh in his heart, so is he” (Prov. 23:7).
These two texts bring to mind two very important factors in the life and work of the missionary. In the first place, it is not only necessary to tell of the Christ who came to save, but also to lift up the standard of the Gospel which Christ brought into the world. And to have people rise to this standard it is necessary for them to be thinking along this line. The practical question, therefore, that confronts every worker is, What may I do to raise the standard of living in my community?

First, we must live the Christ life ourselves,

that people may have an actual example of what it means to be a real Christian, and that leaders may be able to say, "Be ye followers of me, even as I also am of Christ." Having set the example, we are qualified to teach by precept and encourage others also to rise to this standard. Another thought worthy of notice is that it is not enough that we rebuke people for their sins. We should do what we can to help bring about conditions in the community which give people a taste of the better way. Whatever we can do to help people see the blessedness of the better life means faithful service wisely rendered. A constant, vigilant touch with the people and constant labor to better the social and moral conditions of the community is a help in the preparation for the soil looking to the reaping of a rich harvest. No matter which way you look or what department of life is under consideration—social, moral, financial, religious, home—it should be shown that real Christianity is an improvement over the way of the world. And let us not forget that the way to power, even in the matter of social betterment, is by the way of the Throne and not through self effort. Your work in the community should be that of a child of God rather than that of a man or woman of the world.

Kind of Workers Needed

Here as elsewhere, we need consecrated workers. But consecration alone will not suffice; we need adaptation. Some who might do excellent work in the cities or in some well established congregation would make a failure here because they lack the

special qualities needed for rural mission work. Here are a few special qualities which every successful rural worker needs:

1. A burden for the ingathering of the lost.
2. A good, working knowledge of the Bible.
3. Strength, energy, capacity, and willingness to support self if need be.
4. Courage, perseverance, meekness, humility.
5. "Not easily provoked."
6. "Apt to teach."
7. Willingness to conform to the simple ways and customs of the people.
8. Capacity to sympathize with those in trouble and to help them with their problems.
9. A life-time consecration to this kind of work.

No one needs to expect success in any community like the one described if he not only **feels** that God has called him to that work but **acts** like a God-called worker. His attitude toward the people of the community must be that of one who feels himself one of them and has come to live and die among them—unless the Lord calls him elsewhere. An attitude of "I pity you, poor people; if I hadn't pitied you I would never have made the sacrifice to come here" means that such a worker might as well pack his goods and go to where he need not pity people so severely. The sympathy which counts is the kind that is equivalent to brotherly love and kindness which prompts a man to "lay down his life for his friends."

Starting the Work

The logical way to start work in any community is through preaching the Word. This may be in response to special invitations or through the efforts of those whose special business it is to open Christian work in neglected communities. In some congregations there is a standing committee whose special duty it is to look for opportunities to open work in new places and to make arrangements accordingly where such opportunities exist. Some churches follow the plan of sending out workers by two's whose business it is to preach the Gospel in neglected communities. In other cases a preacher with a burdened heart goes out and preaches without the backing of any organization. But while methods are important, the matter of getting the work started is of still greater importance. God will direct as to method, provided there are Spirit-filled men who are willing to be directed.

The preaching of the Word should be strengthened through other forms of Christian work. The distribution of literature has often resulted in the winning of souls for God and helping to arouse an interest in the work. Sunday schools should be organized at the earliest opportunity. If workers are available, one or more should be stationed at every point where after prayerful consideration it is considered practical. These need not necessarily be ordained ministers. There are so many other ways of being active in the service that an unordained man in any community may be of great help to the minister who fills his regular appointments there.

Supporting Workers

We shall consider this matter, (1) from the worker's angle and (2) from the Church angle.

In the first place the worker needs to be so filled with love to God and man that he is willing to spend his life, without compensation from man, to the end that the greatest possible number of people may hear the Gospel and be brought to Christ. There is an actual advantage in having some occupation and thus, at least in part, support yourself. The surest way for a rural mission worker to lose his grip upon the people is for the opinion to get out that he is either too lazy or too proud to work. Besides, it is they who themselves have a taste of the real problems of the laboring man who earns his living in the sweat of his face that are the most competent to help the laboring man in his problems. The rural mission worker should therefore see to it that he has some occupation that enables him to earn at least part support. It helps him in his work; it makes it lighter on the Mission Board, and makes it possible to reach other neglected communities with the Gospel.

But our speech is only half done. The Church should see to it that the work is not crippled because its missionaries are neglected. It should say to its missionaries: "Your first business is to do that which is best for the cause of Christ in the community in which you labor—let that be whole support, part support, or no support—we will see to it that all your wants are supplied so far as we are able to supply them." In every well organized

church there is a mission treasury kept supplied to an extent that the missionaries are supported and the work kept going.

But financial support is but a trifle compared with support along other lines. The most substantial support is that which comes by way of the Throne. Then it is a positive advantage to any missionary to know and feel that he has the full sympathy of his church. Another very substantial support of the missionary is to know that at home his people are living the Gospel which he holds forth on the field. It is a decided encouragement, also, wherever possible, for workers from well established congregations to drop in occasionally to render such help and encouragement as opportunity may afford.

Mission Centers

Let us take a look at the early Church. At first Jerusalem was the center from which the influence of the Gospel radiated to countries round about. Later on Antioch became a center, and still later we find centers of Christian influence and intelligence at places like Ephesus, Corinth, Rome, etc.

In like manner the mission stations of the present time often become centers from which the work spreads to other points. We know of one community where the work had a very humble beginning. But as interest increased other communities heard of the work and calls came in for preaching services at other places. After monthly services had been started in about four or five places calls came in from points beyond these new stations. The logical

thing to do in this case was to send enough workers into this field to answer all these calls. Because this was not done the work suffered. "Behold, I have set before thee an open door," is as true of the faithful church today as it was of the church at Philadelphia (Rev. 3:8). As the work is started in some neglected community, let it be the aim to use this as a center from which to send the light into the dark corners in the country round about.

"Occupy Till I Come"

This was not originally spoken to mission workers of the present, but it certainly applies to them. We will divide this command into two parts.

1. "Occupy." In other words, do more than surface work. It is a good thing to distribute Bibles and other religious literature; but if the work stops with that the chances are that little if anything will be accomplished. It is well to preach a few sermons that people may know of the Christ who came to save; but if the work stops with that it will likely go to nothing. What we want is to "occupy." That is, we want to stick to the job until a congregation is established, and then keep on. We want to be faithful in teaching, faithful in visitation work, faithful in the distribution of literature, faithful in setting examples of true Christian piety and service, faithful in indoctrinating the people, faithful in helping people solve their problems, faithful in showing the lost the way of life, faithful in holding converts. This means the presence of faithful, competent workers. Let us not make the mistake of planting a larger territory than we are able to cultivate profitably.

2. "Till I come." In other words, it should be our aim to hold the territory for God until our Lord shall come. In many places a good start was made but the work went down because the workers either became disheartened or indifferent or quit for other reasons. All Christian work should be carried on with the view of making it permanent. The time to quit is not after some revival wave, not when some worker dies or gets tired, not when the support stops or the novelty wears off, but when Jesus comes.

Native Talent

That mission worker succeeds best who succeeds in putting others to work. In every community there are those of sufficient talent to become leaders after thorough conversion and indoctrination and training. Indoctrination may be hastened by competent instruction, by close Christian fellowship, through mid-week meetings, Bible classes, etc., etc. In every congregation there is work for teachers, superintendents, personal workers, etc., and the more of this that can be taken care of by native talent the better for the cause. In every community there are those whom God would call to the ministry if they were upon the altar and of sufficient experience and training that a call would mean a safe public servant. It should be the aim of all rural workers to get the greatest possible number of members enlisted in faithful service, and thus multiply their power for good.

"Give of Your Best to the Master"

This is usually applied to individual consecra-

tion, and rightly so. It may also be applied to congregations. As a rule we are willing that those who are filling no special place in the congregation be excused for service elsewhere: but how we do hate to give our best talent, especially when it has been tried and proven successful. In a similar way do we make a mistake in sending out those only who are as yet untried in public service. As young people grow up and get the vision, they volunteer for work on either the home or foreign field, get their commission, and enter the work. Thank God that we have these volunteers. They should be sent forth under the blessings of God and the Church. But would it not be well to send experienced workers also? If they have proven successful in their ministry at home, thank God and send them out to have charge in new fields. Let the young people get their training and seasoning at home, and then they will be of greater service away from home. Or, if God and the church call them immediately to the mission field, it is of advantage to them and the cause to have them serve under experienced leaders. It takes more skill in new places than in a well established congregation. Encourage your most successful public servants to enter new fields. Example, Peter and John sent to Samaria, Barnabas sent to Antioch. If "novices" are not to be ordained at home, why put them at the head of the work in still more difficult fields?

The Home Base

Sooner or later, the influence of the older established congregations will be reflected upon the con-

gregations at the mission stations. Naturally the newer members expect the whole membership to maintain the same high ideals and standards as those maintained by the missionaries through whose influence they were brought to Christ. Alas, too often they receive a distinct shock when first they lay their eyes upon other members who fail to meet their expectations. Result: a chill, which cripples the work and causes some to go back into the Christless life from which they had been rescued. On the other hand, the work of the missionaries has often been strengthened as members from their home congregations came to their communities and let their lights shine in a way becoming the children of God.

Members at home, let your lights shine. There are three expressions of the shining light: prayers, financial support, consistent Christian living.

Is there a Limit

to the work that may be done in the rural field? Yes—but man sets the limit. That is, through lack of faith and of consecration the Church fails to accomplish what it might if all members were fully on the altar. When Christ said, "Go ye into all the world, and preach the gospel to every creature," He commanded no impossibility. There are enough church members in the United States and Canada alone to bring the Gospel within the hearing of every intelligent human being on the face of the globe in a very few years. Let us not write "impossible" after the commandments of God.

But it is not for us as individuals to censure

other individuals for lack of duty. We have only to look at ourselves. To every faithful Christian, every faithful congregation, there is this assurance of opportunity: "Behold, I have set before thee an open door." Let us press forward and possess the land. Since "all things are possible" let us be willing to have God perform some seeming impossibilities through us.

Why Encourage Rural Work

1. Millions of human souls, belonging to the "every creature" of the Great Commission, live in rural communities.

2. People there are more ready to hear and receive the Gospel than they are in the cities.

3. The same amount of money needed to carry on mission work in the city would cover a wider field and yield larger returns if expended in neglected rural communities.

4. People with country raising are, as a rule, better adapted for work in the country than in the city.

5. The country is more favorable to the development of brain and character than the city. As proof, witness the fact that most of the men occupying positions of influence and responsibility in the city are country raised. Close up the country churches, or neglect them, and you shut out the most fruitful supply of spiritual leaders and laborers in the Church.

6. To bring the Gospel of Christ to "every creature" it is necessary to bring it to where the people are—country as well as city.

7. There are not so many attractions to lure people away from the Christian life in the country as in the city, hence fewer backsliders and (on the average) more substantial Christians.

Questions

1. Distinguish between the home and foreign field; between the rural and city field.

2. Describe what you consider an ideal rural missionary.

3. What are the advantages of work in the rural field over that in the city?

4. What do you consider the greatest hindrances to work in neglected rural districts?

5. What are the most fruitful causes of back-sliding?

6. Ought a missionary away from home be any more consecrated than a worker who remains at home?

7. Is the matter of staying at home a sign of a lack of consecration?

8. How may the home congregation help the mission worker on the field?

9. When may we have it truly said that we have done our full duty to neglected rural fields?

10. What would be the probable results if all the country churches were abandoned and Christian work be confined to cities, towns and villages?

CHAPTER VI

"IN SAMARIA"

(City Missions)

And there was great joy in that city.—Acts 8:8.

In the preceding chapter we considered the needs of that part of "every creature" living in the country. In this chapter we shall consider the needs of the rest of humanity, or that part living in the city. The nature of the subject limits us to the cities of our home land. We spoke of the same amount of expenditure of money and laborers yielding better results in the country districts than in the city. That does not lessen the obligation of the Church to carry the Gospel to "every creature," city as well as country. The multitudes in our cities need salvation as well as do the people living in rural communities. First, let us notice the

Need of City Missions

In both the Old and New Testaments God's loving concern for the salvation of city dwellers is clearly manifest. To see this exemplified in the Old Testament we need but turn to Nineveh, "an exceeding great city" (Jon. 3:3) whose wickedness came up before God (1:2). After Jonah had fully yielded

himself to God and brought the message that God had for that city a great revival broke out. Nineveh, instead of being destroyed, repented, turned to God, and as a result God spared the city. Turning to the New Testament, we see Paul and others bringing the Gospel to such cities as Antioch, Rome, Corinth, Thessalonica, Ephesus, etc. It was in a city (Athens) where his spirit was stirred within him because the whole city was given over to idolatry. It was in cities and villages where a "greater than" either Jonah or Paul went about teaching, preaching, healing, "moved with compassion" as He saw the people "as sheep having no shepherd."

For years the drift of the population has been toward the city, so that even in rural America the population in cities and towns now exceeds that in the rural districts. Here we find contrasts of extreme penury and luxury, illiteracy and culture, poverty and wealth. Here, as nowhere else, flourish crime, vice, iniquity in its most degenerate forms. And here, as nowhere else, great masses of people are deceived by false teachers and false doctrines. The majority of churches today are so completely swallowed up in the great maelstrom of worldliness, modernism, and apostasy, that one wonders at the mercy of God in thus permitting it all. As we think of these conditions, naturally a few questions arise in our minds:

1. Do not these conditions present the great need for faithful, self-sacrificing efforts to bring the light of the Gospel into these sin-benighted places?
2. Do not the fishermen usually go where the fishes are?

3. What if Jonah, Christ, and Paul would have said, "City missions are a failure," and refused to bring them the light—what then?

4. Is it not where darkness is densest that light is most needed?

5. Is it not a fact that the most willing converts are often found among the "down and outs?"

6. Can we stand before God, "pure from the blood of all men," without making an effort to bring these people the Gospel?

The City Missionary's Task Defined

"Preach.....the preaching that I bid thee" (Jon. 3:2).

"O send out thy light and thy truth" (Ps. 43:3).

"I send thee to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:17, 18).

Not entertainment, not Americanization, not mere outward polish, not mere world betterment, is the task assigned to our city missionaries; but it is to bring the whole Gospel to as many people as possible. Among the avenues through which this is done are the following: Public preaching of the Word, Sunday school, cottage meetings, personal visitation work, street meetings, and such other means as are later mentioned under a heading entitled, "Extension Work."

Incidentally, there are many other tasks that fall to the lot of missionaries. Among them we may number a few: Keep in sympathetic touch with the

congregations of "like precious faith" giving your mission support. Keep accurate accounts of finances entrusted to you and report to proper church officials. In short, be ready to do anything and everything that may properly be classified under Wesley's motto:

"Do all the good you can
In all the ways you can
To all the people you can
In all the places you can
By all the means you can
Just as long as ever you can."

The Location

of a city mission should depend upon the class of persons one aims to reach. If rescue work in the slums is the aim, the mission should of necessity be located right in the center of such district. If other classes, let the mission be located in some sections frequented by the classes desired to be reached. There is an advantage, also, in having a mission located where the services are not too much annoyed by the noise of passing street cars. On the point of proper location of missions Torrey says:

"1. Go where there is the hardest work, not the most attractive work.

"2. Go where there is most need for work.

"3. Go where there are a great many passers-by.

"4. As a rule the first floor is the best, for many reasons, but there are some advantages in a second-floor mission.

"5. A vacant store, saloon or theater will answer the purpose for a mission excellently.

"6. If the purpose of the mission is to reach the respectable poor, of course the location of the mission has to be determined by that fact."

The Missionary Motive

Paul had the true missionary motive when he said, "The love of Christ constraineth me;" and again, "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). It is this passion for souls that not only sends the missionary out among the lost but enables him to find them and to talk persuasively to them after he gets in touch with them. Besides this being filled with love to God and fellowmen, the missionary must be one hundred per cent awake. "A hunter's trained dog will catch a dozen rabbits before the ordinary dog will scent the trail of one."

The soul-winner whose heart is aglow with the love of God and yearning for the salvation of the lost will see scores of opportunities all around him, while the cold, mechanical worker wonders what a city missionary can do anyway, and can hardly wait until he gets his vacation or can hunt up an excuse to go home. "Jacob served seven years for Rachael; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20). Time will pass even more rapidly for the one who serves our Bridegroom with the same motive.

Missionary Equipment

When this subject is mentioned, some people think of elaborate buildings and still more elaborate furnishings. Jesus and Paul were not thus equipped,

and their work is still going on. A certain missionary said, "What we need is not a huge mission building but a great Savior." Paul and Christ did much of their work in the open air and in hired houses, and the city mission worker may well take a hint here. Modest, comfortable, convenient places of worship are desirable; but costly edifices are neither desirable nor helpful, usually a hindrance to the work. A good library is a help, and a knowledge of God's Word a necessity.

But there is another kind of equipment which is indispensable. In the first place, he should be sure that he is where the Lord wants him, equipped with a faith in God that can not be shaken. Successful missionaries tell us that the happiest days of their lives are days when they did not know where the next meal was coming from. "Faith will bring the blessing every time." Armed with such a faith, the missionary lives the overcoming life, his wants are supplied, his experiences are real, and his work goes direct home to the hearts of those with whom he labors. "This is the victory that overcometh the world, even our faith" (I Jno. 5:4).

Good Fishing Places

for the fisher of men to resort to in our large cities are—

1. Hospitals for the poor.
2. Homes for the aged.
3. Homes where poverty and sickness abound.
4. Among the blind.
5. At funerals.
6. Among the children. Some one has said,

“To teach an old person is like writing on water, but to teach little children is like engraving it on steel.”

Reaching the Soul

Every heart has its tender spot. The most hardened of sinners are capable of being touched. It is a part of the missionary's business to find the proper point of contact. To do this requires wakefulness, prayer, sympathy, tactfulness, a knowledge of the actual condition and needs of the one to be reached. It is important that the worker knows his Bible sufficiently well, and has a sufficient number of appropriate scriptures on tongue's end to have a scripture ready to suit the individual needs of every one he meets. Another important qualification of the missionary is patience sufficient that he will not get discouraged at each apparent failure but keep right on dealing with souls as he has opportunities, and faith enough to believe that the efforts put forth and seed sown will bear fruit in due season.

Care of Converts

It is the experience of most missionaries that a convert is more easily won than held permanently after he is won. The admonition, “Feed my lambs,” comes with special force to the city missionary. There are so many things to overcome: former habits, former (and perhaps present) associations, the lure of sinful attractions, opposition of friends, unfavorable family connections, inconsistent lives on the part of Christian professors, the lust of the flesh, perchance coldness between mission workers, hard-

ships occasioned by labor unionism, and other things too numerous to mention.

No work in connection with city missions requires greater tact and a larger measure of grace and wisdom than the care of converts. Personal instruction must be given. Proper examples must be set for them to follow. Something must be given them to occupy their minds, and proper associations and environments provided that they may be started in the forming of the right kind of habits.

From the start they should be provided with Bibles and taught how to use them. Other books should be provided from time to time, depending upon the character and needs of the convert. The wholesome and restraining influence of scriptural church discipline has saved many a young discipline from going back into sin. Our success in holding converts depends upon three things: (1) sound conversion at the start; (2) watchfulness and care in the spiritual oversight; (3) keeping them occupied in a faithful Christian service and life.

No Christian can grow unless he works. Put the young converts to work. It is surprising what even the least talented among them can do when their hearts are in the work. Recently a poor man who can neither read nor write, on his way to a mission, met a stranger and brought him along. That night this same stranger confessed Christ. Encourage the converts to use what talents they have, and watch God give them more. They can do personal work, janitor work, distribute tracts, visit the sick, and in many other ways make themselves useful.

Testimony and Song

should have a large place in mission work. Men and women, living in sin, coming to the mission, are often touched by the story of those who had had similar experiences to their own but who had found grace and salvation and cleansing through the blood of Christ. Then the service of song has often reached the hearts of people that could not be touched through the service of preaching. Of course, we must be careful with our testimony. It must be real, truthful, not hypocritical. But when given in truth it is a mighty weapon to carry conviction to the hearts of sinners who in the bottom of their hearts are yearning for better things. Make much of singing at the services at our missions. Together with the testimonies it means a mighty power in reaching the hearts of men.

Visitation Work

is one of the direct ways of getting into the inner lives of the needy. This was the method used by Paul and by Jesus Himself. In many homes prayer is an unusual thing. Visits in such homes, by those who are recognized as the servants of God, often open the way for scripture reading and prayer and lead people to open their hearts and have their problems dealt with at close range. A careful study should be made of conditions in every home thus brought within the sphere of missionary influence, and also of the most effective ways and means of reaching the hearts of individuals in those homes.

Heavenly wisdom is here needed lest your "good be evil spoken of." Under many circumstances it is

wise to do your visitation work among members of your own sex. This is not an iron clad rule, but it is unfortunate for a young man to be looking for young women to deal with or for young women to be looking for young men to deal with. Many reproachful complications might be avoided if this rule were followed. Wisdom is not the least among the things to be exercised in visitation work.

Personal Work

offers such a wide sphere of Christian service that whole books have been written on the subject. Your power in this line of service will depend upon (1) your interest in the welfare of others, (2) the extent of your consecration to the cause of Christ, (3) your knowledge of the Word, (4) your adaptability as a "mixer," (5) your conversational powers, (6) your readiness and ability to offer help in time of need, (7) your diligence in improving opportunity. Where one has been won for the Lord through preaching a dozen have been won through personal work. Keep in touch with the people whom you desire to win or to help.

Leaving "the First Love"

Many have made an excellent start in mission work but afterwards turned out to be failures because they became indifferent. There may be various causes for this indifference—flattery of friends, conceit because of apparent success, neglected prayer life, whisperings on the part of mischief-makers, worldly attractions, wrong associations, discouragement for lack of proper support, family cares, the

lure of popular attractions, etc., etc. Whatever the cause, the cooling off is unfortunate. The missionary, like every other Christian worker, should become more efficient the longer he labors, at least until the zenith of life is reached. It is important, therefore, that he keep on his guard. Keep looking heavenward, keep up your daily readings and devotions, spend much time with the Lord, keep your eye on those who "as sheep having no shepherd" need your care, close your eyes and ears to the blandishments of the city, remember your calling no matter what others may do, keep watching for the returning Lord, be faithful to the voice of conscience, improve every opportunity to work for the Lord, and "Thou hast left thy first love" will never be written of or to you.

The Country Visitor

One of the encouraging features of the city mission is the occasional visit from country supporters. When they come, give them a welcome that makes them feel that their support is appreciated. Let them have an insight into the nature and importance of your work, and in all probability they will enlarge their support after they get home. If the visitor happens to be of the kind that has little or no interest in mission work and because of inconsistent life it were better for the mission if he had never put in an appearance, improve your opportunity to lead him to see the importance of the work you are doing and possibly you may be the means of converting him into a friend of missions and lead him to see the importance of living a consecrated

life. Should your visitor happen to be an unconverted person, don't neglect your opportunity to lead him to the light. To quote from a missionary: "Among the most enjoyable times I have ever seen at a city mission was when some unsaved visitor from the country went home with the joy of the Lord in his soul. I think of one person thus won who is now an effective worker in one of our city missions."

City Mission Problems

City missions have their problems. Here are some of them:

1. How do your work—such as answer correspondence, write articles requested for publication, make out reports, help others make their plans and solve their problems, do personal and visitation work, etc.—when in the atmosphere of the presence of visitors almost continually?

2. How get the work done when one worker after another one leaves?

3. How keep city members in line with the Bible teachings on simplicity when inconsistent country members visit the mission?

4. How solve the social problems for the younger members of the Church?

5. How deal with converts belonging to unscriptural organizations?

6. How get uninterested people to attend church services?

7. How counteract the work of nearby missions using unscriptural means to gain attendance?

8. How maintain peace among members and workers who are not congenial?

9. How counteract false teachings all about you?

10. How counteract the evil influences of such things as dancing, movies, and other places of worldly amusements?

All these problems need to be studied, for they vitally effect the work of the mission. The only satisfactory solution for any of them is "But God..."

Some Things that Encourage

Thank God the missionary has other things besides those that knit the eyebrows and vex the soul. Among the many encouraging features of mission work we mention only a few:

1. It widens the circle of acquaintances among loyal Christian workers.

2. It has a right to the thousands of immutable promises of God.

3. It affords unusual opportunity for spiritual development.

4. It keeps the mind centered on things above, brightening the blessed hope of a glorious reward.

5. The faithfulness of converts has often been an inspiration to workers when other sources of inspiration failed.

6. The consciousness of being engaged in the greatest work on earth.

7. The hope of meeting in glory converts who died in the faith.

Some time ago a missionary wrote home: "I may die in the jungles of this heathen land or in a poor-house in the home land; but I have the won-

drous joy of not having to meet my Savior empty-handed." Another wrote: "O the blessed hours when one points the 'penitent soul to the Lamb of God and tenderly turns his trembling feet into paths of peace! O the supreme moments when, coming from his closet with the dew of heaven on his soul, he stands forth in God's name and proclaims to dying men the unsearchable riches of Christ! There is no other joy this side of heaven like that."

Conservation

A consuming passion for the perishing souls around you means a tremendous drain upon your physical and mental resources. You owe it, therefore, as a duty to God and man to take the precautionary means of practicing conservation—

1. In observing the laws of health. Regular habits, plenty of sleep, plenty of outdoor exercise, wholesome food, moderation in things that are right and total abstinence from things that are wrong, the right kind of clothing—these are very important in preserving the health and keeping in physical and mental condition to do your best for the Master.

2. In accumulating and retaining knowledge. Your aim should be to add continually to your store of knowledge. Your daily habits should include the study of the Bible and other useful books, observations which give you a constantly broadening view of man and his needs, and prayerful touch with God which gives you a knowledge of God as well as of man. An excellent way is to make a liberal use of note books in which to store and add to your constantly growing fund of knowledge. When possible,

set apart at least an hour daily for Bible study and holy meditation.

3. In the proper care of the financial means entrusted to your stewardship, that you may make it reach as far as you can and accomplish the greatest possible amount of good in the cause for which it was intended.

Conservation is of service only as you conserve and reserve, that you may have it to spend in the Lord's cause.

Extension Work

should be carried on in connection with every city mission. "I have much people in this city" is probably true of every city in which the Lord's missionaries are found. Extension work may be carried on by means of tract distribution, street meetings where an audience can be had, tent meetings, renting halls in neglected parts of the city, visiting jails, county homes, hospitals, and other places where a listening ear may be had. Tract racks in public places are an excellent thing to keep the right kind of reading matter within reach of the people. The heavenly message, "Behold, I have set before thee an open door, and no man can shut it," ought to appeal to every live mission and missionary.

Sympathetic Co-operation

is needed among all who are interested in the work of our missions. The superintendent, the helpers, the Mission Board, the home congregations, should all be united in the one great purpose of using the mission as a means of bringing the Gospel within the hearing of the greatest possible number of souls.

Respect for constituted authority and interest in the highest welfare of every individual, and with it all a "fervent charity one for another," all working under the direction of Jesus Christ the Head of the Church, means a consolidation of forces, a conservation of energy, a use for all the various talents and opportunities at hand, and favorable results are a foregone conclusion.

Organization of Congregations

Church extension is the ultimate end of all mission work. This includes the salvation of the lost and the bringing together of the saved in Christian fellowship. As soon as a sufficient number of members can be collected they should be organized into a congregation. This does not mean an immediate change from a mission to congregational government, but it ought to point in that direction. Congregational life is the normal life of Christian people. It means stronger members and hastens the day when the Mission Board may turn the work over to local congregations or conferences and devote its means and equipment to starting work elsewhere.

Making a Mission Self-sustaining

Converts at a mission should early be taught that "he that soweth bountifully shall reap also bountifully." It helps the members more than it does the mission to help contribute to its support. As the membership grows the proportionate share of support from the home congregation should increase as that from the Mission Board decreases. Care and wisdom must be exercised that this is done

to the strengthening rather than discouragement of the members. Financial support is but a means to an end, not the end in itself. The two things to bear in mind is that of the good of the members themselves and the opportunity it affords the Mission Board to increase the borders of Zion elsewhere. Thus in course of time the congregation may become entirely self-sustaining, the local work turned over to the congregation and conference, and the missionaries move either to some other part of the city or to some other city. No mission should ever be looked upon as a permanent charge upon any Mission Board.

Seven Promises for the City Missionary

1. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

2. He that winneth souls is wise.—Prov. 11:30.

3. Follow me, and I will make you fishers of men.—Matt. 4:19.

4. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—Jas. 1:5.

5. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Dan. 12:3.

6. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11:13.

7. Go ye therefore, and teach all nations, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:19, 20.

Questions

1. What would you consider favorable conditions for starting a city mission?
2. What things should be considered in selecting a location for a proposed mission?
3. What qualifications should you look for in the city missionary, as distinguished from qualifications for rural workers?
4. Describe what you consider should be the daily habits of the city missionary.
5. To what extent would you advise charitable work in connection with city missions?
6. Why should the missionary keep in touch with the church that supports him?
7. How may the country visitor be a help to the city mission? a hindrance?
8. What are the essentials to success in city mission work? Name some causes of failure.
9. Name what you consider some proper and some improper methods of work.
10. Does mission work pay? Give reasons for your answer.

CHAPTER VII

“UTTERMOST PART OF THE EARTH”

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

There is one more field in which the Christian worker finds abundant opportunities. We have noticed the opportunities in the home and home community. We have seen the work in regions just beyond home and heard the call of God to His people to occupy them. This chapter has to do with what is usually called “the foreign field.”

The Volunteer

In the Christian warfare the volunteer has many points of advantage over the conscript. He is in the conflict because of conviction, not because he is drafted. He is moved with compassion because of the need of lost souls, and feels that he is definitely called to enlist in the work of saving them. He recognizes that the Master’s “Go ye” applies to him, and the Master’s “all the world” is his field.

The qualifications that mark the successful worker on the field should be considered essential in the volunteer. The matter of giving his life to the cause should not be a matter of impulse, but of thoroughly thought out conviction and determination. When once a person is a volunteer for foreign

mission service, no earthly inducement should ever be given consideration, if that inducement is intended to draw him away from his life purpose. Nothing short of divine interference, clearly evident, should ever change his course. To the active worker on the field large volunteer bands and small numbers of actual recruits are an indication of something radically wrong somewhere along the line.

Mission Organization

The moment a person volunteers for active service on the mission field he recognizes the need of some form of organization to help in directing his activities. The “apostles and elders” at Jerusalem and the “prophets and teachers” at Antioch were the forms of home organization in the early Church. The Mission Board at the present time takes this place as the home base for foreign missions. To the Mission Board the volunteer looks for advice and counsel and directions as soon as he has enlisted for active service. One of the primary functions of the Mission Board is apparent at this juncture. The work of guiding the efforts of the volunteer should not be left to some chance associations or environments, but the volunteer should feel that in the Mission Board he has a definite and substantial organization to which he can go for definite counsel and directions.

Care should be exercised by the Mission Board in dealing with volunteers. Many a person who in early life would not have been considered qualified for service involving responsibility, has developed character and talent under test equal to the best.

Qualifications should be considered in the following order: sound conversion, conviction, consecration, adaptability, ability.

Splendid work has been done by missionaries who went out without any human organization back of them, but these are the exception, not the rule. Generally the "independent" missionary is a failure.

Qualifications

The general qualifications of the Christian worker have been given in a preceding chapter. For the foreign field the following need to be repeated and emphasized:

1. **A definite call to a definite work.** Just how a person may recognize this call is hard to tell, yet not at all hard to recognize in each person's own experience. To no two persons does the call of God come in exactly the same way. With equal emphasis may it be said that when the call of God does come that fact will be known, sooner or later, to both the individual and the Church that sends out the workers.

2. **Ability to work with others is an indispensable qualification on the foreign field.** This is so apparent that it needs no further comment.

3. **A good general education is essential for mission work.** This does not necessarily mean that the education must be gotten from books inside of brick walls. One very successful missionary known to the writer has difficulty in reading ordinary English. His knowledge of the classical vernacular is deficient. But he knows people by constant associations with them and can adapt himself to all condi-

tions of society. His conversational ability in the local dialect of the people with whom he labors is exceptional and his deep consecration, together with his personal knowledge of the Bible, makes him a most valued worker. A missionary, to be at his best, must have a thorough knowledge of his Bible, and be familiar with the language, problems, needs, etc., of the people with whom he labors. A liberal stock of knowledge and a trained mind will help him much in his work and in holding the respect and esteem of his people.

4. **A conscience that is very sensitive regarding the use of money is of the utmost necessity.** An “independent missionary” was stranded without money. He had placed his household goods in storage and some rental was due on the goods. Meeting a missionary of his acquaintance, he told the circumstances and asked for a loan of twenty rupees with which to pay the bill. The missionary had nothing less than a fifty-rupee note. This he gave the “independent missionary” with the request that the change be given back. When they met again no change was given. When it was asked for the borrower explained that he needed a new suit and the money was spent for that, adding, “We regard the money we get as coming from the Lord, so we are not under obligation to give a report of it.” It is needless to say that this missionary’s work was a failure. Moral laxness as to financial obligations unfits any one for missionary work.

Drawbacks and Compensations

To one inclined to be homesick except in ideal

surroundings the actual work on the foreign field does not appeal. There is of necessity a separation from friends and kindred. The missionary career means farewell to all ambitions for acquiring wealth, even to lay by something for old age. The climate in foreign countries is different from that of our own. There are wild animals to encounter, and various other things which are not pleasant to those looking for "a good time." Those whose motives in going across the sea are sight-seeing or love of adventure will not only be failures as missionaries but will be ready to come home soon after the actual work begins.

But to the one who goes with the conviction that it is God that called him to this work and who is so completely upon the altar of the Lord that he is ready to make any sacrifice for which duty calls, the compensations far outweigh the drawbacks. Chief among these are the approval of God, a clear conscience, the joy of trusting in the never failing promises of God, the unspeakable joy of bringing the Gospel to the lost, of seeing them accept it and having their lives transformed by it.

Nor are the compensations wholly lacking on the material side. In lands abounding in plenty there are many who fail in the simple task of making a living. The support of the missionary is assured, both by the promises of God and by the church that sends him out. Many people spend their hard-earned money for the sake of traveling, thus gaining knowledge and experience. The missionary has his way paid while he gets this experience. In the course of his ordinary work he gains

wealth of experience and training in business, executive ability, medical and surgical practice, and in coming in contact with people such as is accorded to the rare few in his own country.

Learning the Language

One of the first duties that confronts the foreign missionary is to learn the language of the people among whom he is to labor. When he first arrives there he is practically in a new world. There are the new language, new customs, new systems of etiquette, new ways of visiting and receiving visits—all these are to be learned. Failure to learn them means failure in the work. As a rule it is better to defer the study of the language of the new country, except in an elementary degree, until the missionary reaches the field.

Every language learned will help in the learning of the next new language. One who knows even "Pennsylvania Dutch" has an advantage, even, over one who knows only the English language. Latin and Greek are a help, but not so much of a help as the learning of a living language is, with ability to speak and to understand it.

Following is a good, practical, workable program in studying a new language:

1. Have a good native teacher with a good, clear pronunciation.
2. Learn the alphabet. This with a few simple rules of pronunciation will enable you to read.
3. Spend part of your time in critical, minute study of your grammar or method, examining every

word, finding out its exact meaning and its relation with other words in the sentence.

4. Spend part of your time reading some familiar part of the Bible, such as the Gospel of John, in the foreign language, without pausing to translate a word. The purpose of this—and this is of supreme importance—is to form the habit of thinking and of getting thought in the vernacular without the crutch of translation. If, in this reading, you find a word recurring so often that it fastens itself on your mind, look up its meaning, and this word is then your own. It is surprising how soon you will be able, in the new language, to follow the chain of thought in this way.

5. Use the vernacular incessantly. Practice it on the older missionaries, use it in business dealings with the natives, use it in your private devotions, listen to the conversations of others, make every possible effort to think out your sentences in the vernacular rather than to depend on translating into it from your mother tongue.

Some Mission Problems

The foreign missionary, like the worker in the home fields, has problems peculiar to his own field and environments. It is every true missionary's desire to see his mission so well established that he himself will not be needed in the work of its propagation. So long as the infant church must depend upon the missionary for teaching, for guidance, for discipline, even for material support of native workers, there is a lack of full success in the work of the missionary. The problem, then, that is of prime im-

portance to the missionary is, How to establish a self-sustaining, self-propagating native Christian church. This problem, analyzed, includes the following:

1. How to elevate the ideals of the gross idolater whose conceptions of good and evil are confined to the things of this life and for whom self is the center of all his thoughts. He can not understand the motives of the missionary who leaves home and friends and every prospect for advancement along temporal lines to come to the land of darkened heathendom to spend his life for others. How can we awaken the minds of people who have never known anything higher than the low ideals of idolaters and give them a concept of the ideals known only to Christianity? One of the hardest things to live down is the impression among the heathen that missionaries are paid according to the number of converts they win.

2. How to dispense charity wisely. There are needy ones everywhere. In India, for instance, there are many millions who never know what it is to have their hunger fully satisfied. The missionary who is unaccustomed to such things is apt to let his pity get the better of his judgment and give to every one who seems to be in need. To give too freely means to encourage beggary. Instances are on record where natives took up the occupation of begging because it paid them better than hard work. And so hardened do they become to this that they consider begging fully as honorable as any other occupation in their native land. The problem is, therefore, to what extent help should be given to the

needy so as to leave the best effect upon them and the cause?

3. How to get along amicably with other people. This may not, at first sight, seem a very serious problem; but the fact is that all missionaries agree that it stands far from the foot of the list of missionary problems. The heathen can be, and often is, most exasperating in his conduct. His conduct, from the viewpoint of the missionary, is inexcusable, and the temptation is to lose one's temper and to reprimand or punish severely. Tactfulness and wisdom in dealing with such cases is something that every missionary should seek to cultivate.

Even more subtle is the temptation to regard with suspicion the motives of other missionaries. Older missionaries are tempted to regard with jealousy the younger workers, tempted to feel that experience on the field is the only thing which qualifies any one to speak with authority. New missionaries are tempted to look with alarm and disgust at the practices of older workers, being quite sure that they have been influenced by the degrading environments of a heathen land. The oil of grace is the only solution for these problems. The art of getting along with people of all classes and under all circumstances is something which every missionary should seek to cultivate, whether it be with natives or with fellow-missionaries.

4. How to best invest the money at your disposal. There are so many pressing needs crowding in upon the missionary that he is often perplexed as to where to place the limited means at his disposal. Every missionary, both for his own sake and for the

sake of the cause, should study the art of making investments where they will yield the greatest returns for the Lord.

5. How best to deal with the native converts. This is a large and very important subject, and we can give only a few general suggestions.

In order to protect the convert against the temptation to go back to his old religion, he must be kept constantly busy for the Master in his new life. The ingenuity of the missionary is tested sorely to find things that will occupy the convert's desire to do something and at the same time keep him from doing harm by injudicious conduct. It is the Spirit-guided missionary who makes a success of this.

In throwing safeguards around the newly made disciples great caution must be used lest they be pampered and thus weakened and unable to withstand temptation when the protection of the missionary is, even for a moment, withdrawn. It is generally a mistake to hold out any hope of mission employment to a prospective convert. The religion of Jesus Christ should be so presented as to make it appear a desirable thing—worth making any sacrifice for—and care should be exercised that the convert does not get the impression that in becoming a Christian he is doing the missionary a special personal favor. Much as the missionary rejoices over every child that is born into the Kingdom, he must be very careful to define the real cause of his joy.

Keeping members faithful to Christ and the Church in a foreign mission field is the same problem as is keeping them in the same condition in a home congregation. The proportion of members

that go back into the world after having professed faith in Christ is greater in some fields than in others, both at home and abroad. The qualities in a home minister that will make members want to be faithful and loyal will be equally efficient on the mission field.

Training and Using Native Workers

While the qualifications of the missionary may be of the highest type, he is handicapped by the fact that he is a foreigner, with a foreigner's early training, a foreigner's point of view, a foreign tongue as the medium of his thought. He has difficulty in finding out the habits of thought of the people he is trying to work with. The heathen way of thinking is all wrong, to be sure, but unless the missionary finds out what that way is he will not know how to approach and deal with those souls. Social customs, modes of life, religious practices, national and social laws, table manners, modes of address regarded as polite, and scores of other things all enter into the influence the missionary has over the people whom he wishes to reach. It is simply impossible for him to come into contact with and influence for the right all the various classes he finds in his field of work. He must multiply himself by using those who already have the knowledge of local conditions—have had them from infancy—and reach the natives through these native converts to the Christian faith.

If conversion is essential in the missionary, it is equally necessary in the native worker. The heathen neighbor should recognize in each convert

to Christianity “an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” The missionary needs to be in close touch with his representatives in dealing with the heathen in the proclamation of the Gospel. Various activities will naturally open up to the native worker—educational work, colportage work, etc., etc. Native workers can be used in many ways to attend to details which are essential to the success of the work but which are far beyond the missionary’s meager limit of time. The native worker is the long arm of the missionary reaching into remote corners of the field and doing things that would otherwise of necessity have to remain undone.

The mission of the native worker, then, is (1) to serve as helper to the missionary; (2) to learn to bear responsibility, imparting this to others, looking to the time when the native Church may be entirely self-supporting without the aid of foreign missionaries.

Covering the Field

In the selection of a location for a new mission station several important things should be kept in mind. The first essential is that the mission must be where the people are living and are accessible. When the first missionaries of the American Menonite Mission at Dhamtari, India, were looking for a location a curious place was recommended to them. It was a bungalow near the railway a few miles from Nandgaon. So strong had been the recommendation that the missionaries went to see the place. There was a house, it is true, and a well,

and a few buildings that had once been used as servants' quarters; but it was located out on the scorching plain with the nearest human habitation two miles away. Though the rent would have been very cheap the place was worthless as a mission station. The mission was finally located at Dhamtari because it was accessible to many people. The Mennonite Mission in South America was located with the same end in view. To catch the fishes the fishermen must go where fishes are.

Another thing that enters into the question of suitable location is the proximity of other missionary societies. Too much caution can not be exercised in avoiding trespassing on fields already worked. With so much territory still unoccupied by Christian missionaries, there ought to be no very great trouble to find unoccupied territory in which to establish missions.

Charitable Institutions

have a place of importance in connection with foreign missions no less important than similar institutions have in the home land. Such work as caring for friendless children, caring for the aged and widows, work among the deaf and blind, segregating and instructing lepers, and the teaching of industries is full of opportunity for giving the message of the Gospel to those who are sadly in need of it.

"All the Counsel of God"

The missionary message includes more than a mere knowledge of Jesus Christ. Christ defined this

message when He commanded His disciples to teach all nations to observe "all things whatsoever I have commanded you." That missionary must be counted unfaithful to his trust who is not able to say with Paul, "I have not shunned to declare unto you all the counsel of God." In these days of apostasy when there are so many teachers at home and abroad who fail to teach many of the things which our Lord commands, it is especially necessary for faithful missionaries to teach the "all things whatsoever" of the Great Commission.

"Occupy Till I Come"

We have before this spoken of occupying the field and not trespassing on others' territory. The missionary aim is this: That all the world—all people in all nations and all ages—may hear the message of salvation through the atoning merits of the blood of Jesus Christ. Until every city is occupied by faithful missionaries who preach the whole-Bible faith, and a sufficient number of missionaries and native workers are at work preaching the Gospel so that every intelligent man, woman, and child may have access to the Gospel, we should consider that there is still unoccupied territory. Nor is it enough that the Gospel be preached but once. We should keep on faithfully proclaiming the Word until the day of Christ when He shall come to claim His own. Then, and then only, have we obeyed the commandment, "Occupy till I come."

Questions

1. Distinguish between home and foreign missions.

2. What things should be taken into consideration in the location of a mission?
3. Discuss the most important problems confronting the foreign missionary.
4. Discuss the relationship between the missionary and the Mission Board.
5. To what extent should we give recognition to missionaries who fail to preach the full Gospel?
6. What constitutes "success" and "failure" on the part of the missionary?
7. Discuss the causes of such success or failure.
8. When may a field be considered fully occupied?
9. What is our authority for doing foreign mission work?
10. How long should mission work continue?

CHAPTER VIII

THE WORKER'S REWARD

The laborer is worthy of his reward.—I Tim. 5:18.

“What shall we have, therefore?” was Peter’s inquiry after assuring Christ that they had left all and followed Him. It would be uncharitable to say that Peter was prompted by selfish motives in asking the question. It was a perfectly legitimate question for him, as it is for us, to inquire into the nature and magnitude of the inheritance ahead, though our lives may be so completely hid in Christ that hope of reward is the least of our incentives for serving the Master.

We thank God that our reward is all in His hands. The same Lord who so generously paid the price for our redemption, who performs the miracle of grace in the vilest of sinners and lifts them up into the heavenlies, who freely forgives us our sins and shortcomings and upon condition of faith alone makes us joint heirs with Christ, may be depended upon to do for us far better than we are able to do for ourselves, to give us an inheritance that far exceeds anything that we could possibly earn thru thousands of years of the very best and most efficient kinds of service.

Yet we, like the disciples of old, find it encour-

aging to meditate upon the glorious things ahead. "Does it pay?" when asked by the consecrated child of God and heir of glory, is not asked from a commercialistic viewpoint but is a positive assurance worded in question form that spurs us on to greater service and nobler heights. The richness of God's grace, both here and hereafter, is such that the child of God finds in it food for much meditation and encouragement. The worker's reward, both here and hereafter, includes the following:

1. **Freedom.**—"There is therefore **now** no condemnation to them which are in Christ Jesus." All condemnation is rolled away. Pure and spotless before God, the child of God stands justified, the burden of sin assumed by Jesus Christ our great Burden-bearer, free from the thralldom of sin, washed in the blood of the Lamb. "If the Son therefore shall make you free, ye shall be free indeed." Outside the liberty which is in Christ, there is no liberty that does not sooner or later enthrall its victims in the bondage of sin. Besides this, the freedom of the cross is the only kind that extends beyond the grave. Freedom from sin in time, and from the results of sin in eternity, is the priceless possession and heritage of the children of God.

2. **A Clear Conscience.**—"Beloved, if our heart condemn us not, then have we confidence toward God." It is a blessed thing to have "a conscience void of offence toward God, and toward men." The fact of our conscience not condemning us may mean one of two things. It may mean a seared conscience, insensible to any sins we may commit. Or it may mean that we have heard the voice of an

accusing conscience, have made our peace with God and made restitution with men. If the latter, we may look God and man in the face with the sweet assurance that we know nothing against ourselves. And not only does the consecrated child of God enjoy a clear conscience, but a conscience trained in the Word of God, subject to its directions, and sensitive to the least violations of this Word.

3. The Joy of the Lord.—"Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." There is a vast difference between the joy of the Christian and the "fun" of the worldling. As for pleasure, that is simply emotion. We must look to the things which stir the emotions to determine whether the pleasure is for good or for evil. One man goes to the prayer meeting and another one to the gambling den. Both may come back home and of a truth declare that they spent a very pleasant evening. But it is not difficult to tell what the evening's experience did for each of these men. One man may spend a night working with the unsaved that assemble at a mission and another one spend the same hours in debauchery and revelry. So far as their emotions are concerned, they may have experienced an equal degree of pleasure. But what that night's experiences did for the character and soul of each is quite another question. While the emotions of pleasure may be similar the soul satisfaction in the two individuals is beyond comparison. There is no "joy unspeakable and full of glory" in the heart of any one living in carnal pleasure. The uplifting influence and the peace of mind and conscience is entirely absent. The rejoic-

ing in the heart of our Savior in the midst of His sufferings, the angelic look on the face of Stephen in his dying hour, the bright hope of Paul that the crown of glory was just ahead as he expected the executioner to come at any time, are but a few illustrations of what it means to be at peace with God. Besides; worldly pleasures stop with this world, usually long before we reach the end of life's journey, while the joy of the Lord extends beyond the grave. We look with an eye of faith beyond the river of death and seeing the glory of the blest in the land of eternal sunshine and bliss we are made to cry out in the language of inspiration and say, "At thy right hand are pleasures forever more." "Rejoice in the Lord alway; and again I say, Rejoice!"

4. **Holiness.**—"Ye are the temple of the Holy Ghost." No other people besides the people of God are thus honored. When God commanded, "Be ye holy, for I am holy," He meant to say that we should shine in His image in purity, in truth, in righteousness, in love, in sinlessness, in everything that distinguishes Christianity from worldliness. The worker who rises to the full-Gospel standard shines in all these qualities. But whatever the degree of holiness which we attain in this life, it can at best be a mere foretaste of the perfect holiness in store for the people of God in eternity.

5. **Companionship.**—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In this state we can testify of a truth that "our fellowship is with the

Father, and with his Son Jesus Christ." The pleasure of walking in the light and in the fellowship of those "of like precious faith" is a privilege greatly to be desired. It is a satisfaction to associate with pure-minded, God-fearing people, for it always means an uplifting influence, a growing in grace, and the exercise of that which is purest and best in man—an earnest of the companionship among the hosts of God in a glorious eternity.

6. **Meeting the Returning Lord.**—"The Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another." Ever since the two men in white apparel informed the wondering disciples that Christ would come again in like manner in which they saw Him ascend heavenward, this has been the ardent hope of the faithful in Christ. The thought of not only meeting Him but of being like Him and of hearing the blessed invitation, "Come, ye blessed of my Father, inherit the Kingdom," is one that fills the soul of the saints with rapturous joy. If our joy at the thought of the coming meeting is inexpressible, what must it be when the meeting actually occurs and the promised blessings and glory will be an actual and everlasting reality. Peter, telling what is to happen at the end of the present age, says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and

godliness, looking for and hasting unto the coming of the day of God."

7. **The Everlasting Crown.**—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Thus wrote Paul when upon the brink of eternity, expecting at any time to suffer martyrdom. The ransomed of God, all of them, as joint heirs with Christ, are not only sure of the crown when they are ushered into the everlasting Kingdom, but "they shall reign for ever and ever."

8. **"All Things."**—"He that overcometh shall inherit all things." The mansions, the crown, the glory, the city, the riches, the joy, the sweet strains of music, the place in the congregation of heaven, and everything that heart can wish and God has promised, will be ours. As each of the children in an earthly home has an inheritance in all things in the home, so each of the children of God is promised "all things" pertaining to the eternal home above. There will be no limit to anything which God has promised to His people. Riches, honor, glory, joy, purity, immortality, love, devotion, worship, scenes and experiences which are beyond the capacity of human tongue to describe, will be ours without measure in the world without end. Praise God for His infinite grace; and may our enraptured hearts take up the heavenly refrain, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

Questions

1. Distinguish between reward and inheritance.
2. What do you consider to be our highest incentives to faithful service?
3. What reasons have we to be grateful to God?
4. Why should God condescend to save unworthy creatures like ourselves?
5. Is it right to work for reward?
6. When does our responsibility end?
7. Compare present and eternal rewards.
8. Tell of the effect of future reward upon present life.
9. What will be the basis of our eternal rewards?
10. Will only the righteous be rewarded?

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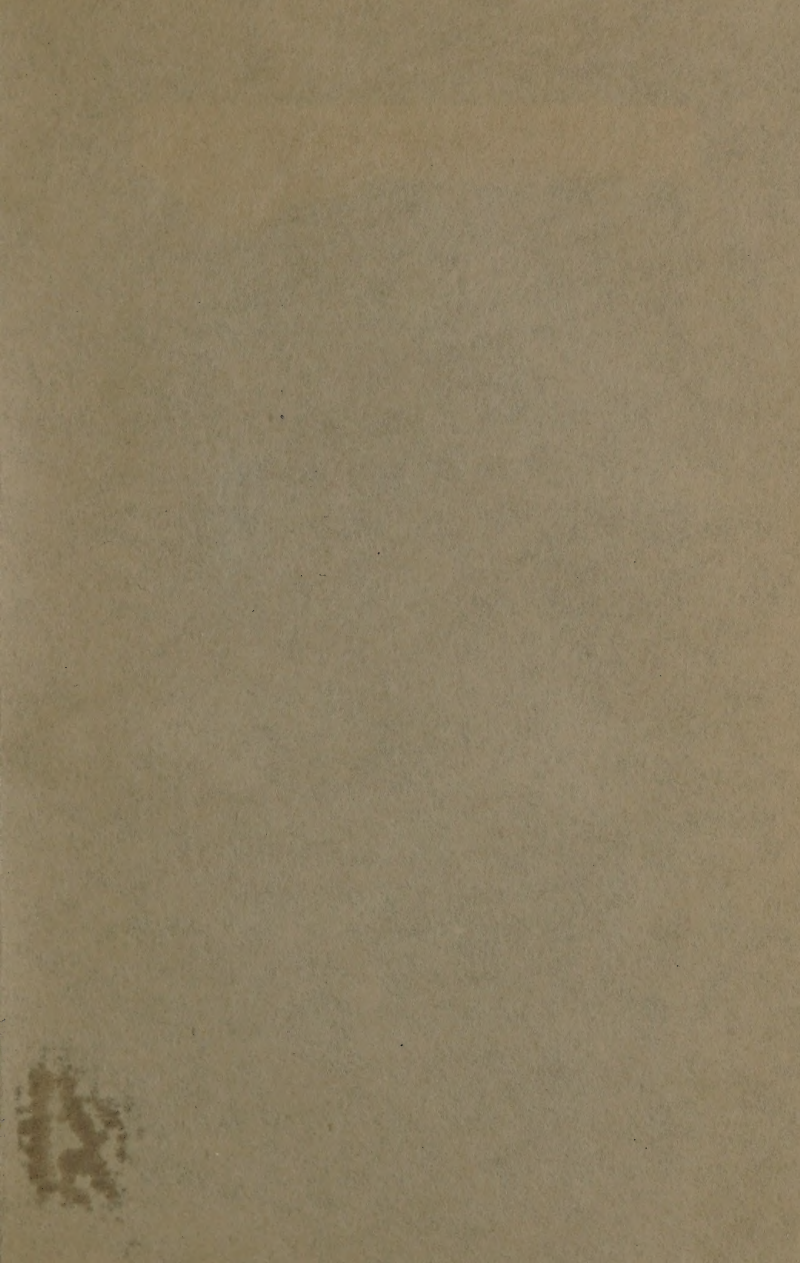
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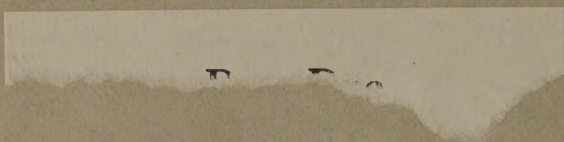
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